



THE **Instructor**

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Wise young men and women develop their faith in God and immortality, become informed in use of science, foster representative government, stimulate knowledge of human nature, and support the family as a basic unit of modern society.

AS youth passes into maturity some of the illusions and dreams to which the poet, Longfellow, makes reference to above fade in the light of stern reality. It is regrettable when this change or transfiguration inhibits or retards youthful aspirations. It is lamentable if, in the discarding of his illusions and dreams, the youth discards also facts and eternal truths.

Every progressively minded youth is at one time or another deeply concerned over five hopes or faiths, and his attitude toward life generally is influenced thereby. They are: God, Science, Government, Human Nature, and Family.

#### Belief in God and in Immortality

In childhood, especially in the true Latter-day Saint home, God and Immortality are accepted as being just as real as the lungs of the body, or as the heart, or the stomach, or the brain. Illustrative of this fact, the poet Wordsworth has written a very beautiful but simple poem entitled, "We are Seven," the introductory stanza of which says:

... a simple child  
That lightly draws its breath,  
And feels its life in every limb,  
What should it know of death?

#### Belief in Science

The Church concerns itself with its college students because not infrequently science shatters youthful concept and leaves students adrift on the sea of doubt. The thinking youth learns:

(For Course 24, lessons of July 21 and 28, "Religion and Life"; for Course 9, lesson of July 5, "A Leader Has Faith"; for Course 5, lesson of June 30, "Great Men Seek after Truth"; and for youth, parents, and teachers of youth.)

## Youth and the Five Faiths Which Concern Them

BY PRESIDENT DAVID O. MCKAY

*How beautiful is youth! How bright it gleams  
With its illusions, aspirations, dreams!  
Book of Beginnings, Story without End,  
Each maid a heroine, and each man a friend!*

—LONGFELLOW.

Man has always lived by knowledge, and he can live in no other way and remain human. Knowledge is the basis of all his successful adjustments, except a few made upon the animal levels of instinct, emotion, or accident. An adequate knowledge means the elimination of error and success in making adjustments. It is, therefore, the great source of all mastery over nature; and we believe that in the future it will be the greatest means of controlling human nature and human relations.

The immature mind, hungering for truth and accepting such statements as absolute, is likely to place science above all other influences or forces and the scientific mind as the safest mind to follow. The student just emerging into maturity remembers the time when he was told and believed that God made it rain. Now science demonstrates that atmospheric conditions responding to natural laws cause rain and snow, dew, mist, and fog. Science can explain on natural principles lightning and thunder. The student once believed that God placed the rainbow in the sky. Now science explains how a raindrop, acting as a prism, separates the ray of light into its seven component parts.

Thus science "goes merrily stripping the universe of the mysteries which once were religion's 'stock in trade.'"

The Church concerns itself with a young man who, as his immature beliefs fall from him one by one, finds himself substituting science for religion, and the scientist for God.

Science, unsupported by the refining and restraining influence of religion, instead of contributing to progress and happiness, as the electric light, the automobile, the television and radio, and the airplane, might prove a "Frankenstein" by putting atomic submarines, jet airplanes, and the H bomb at the disposal of political gangsters and modern



cavemen. Although atomic power opens up boundless opportunities, it also threatens mankind with limitless perils. As one thinker put it, "All depends upon whether we can match this flood of new material powers with an equal gain in spiritual forces."

#### **Belief in Government**

Youth in the United States have been taught to believe in a republican form of government. They have thrilled with the stories of American history that tell of the overthrow of autocracy and the subsequent Declaration of Independence; of that immortal document, The Constitution of the United States, which guarantees every citizen life, liberty, and the pursuit of happiness. After two world wars, the youth of today see democracy stifled in many parts of the world.

The Church is interested in college youth because it knows that it is God's will that every individual should be free, and that he should be able to worship God according to the dictates of his own conscience. Communist dictatorships are contrary to the Gospel plan.

#### **Belief in Human Nature**

The youth of our Church have been taught to believe that there is good in humanity; that the world has progressed because of people who cared but little for material rewards, who knew that moral self-denial is the only path for self-realization.

Dr. Ralph V. Chamberlain said in his tribute to his brother: "By sacrificing for our ideals we do not throw ourselves away, but achieve the higher sides of ourselves. Civilization has come from the struggles of men and women in the past who risked all for ideals, for spiritual values that they might become the common possession of the race. We who see the path today are unworthy if we do not take up the burden. The race goes down when it loses its sense of values, and the success of democracy depends upon the people's living in the understanding of the spirit the obligations of righteousness."

Today our youth see hysterical barbarisms of the dictator triumphant over these high ideals, and his trust in human nature is shaken. The Church is interested in college students because it desires them to know that "human nature has produced and is producing today Saints, artists, and scientists, as well as gangsters and imperial powers." Also that "there is a fund of generosity in human nature, and inventiveness in the human mind that may still save us. A faith in man himself and in the cooperative adventure of mankind requires courage today."

The Church desires its young men to realize that man has a right to be proud of himself as a living

image of God and as belonging to the same race as the peerless Son of Man, Jesus Christ. Our belief in equality and brotherhood is a Christian heritage, and it fades out of the picture when Christian belief is forgotten. We have to treat everyone as sacrosanct and free. We have to educate a race to realize that no man is unwanted, that every soul is unique and has a life to live made up of momentous choices which will make or mar his own life, and the life of the community and the universe.

#### **Belief in the Family**

The Church concerns itself with college students because it believes that the low view of marriage that is gaining momentum throughout the world threatens civilization itself and is contrary to the mind and will of God.

To all really true men, as well as women, children are their most precious possessions; and man's most important obligation and duty is the making of a home and the proper rearing of children.

Marriage is a divine ordinance. It should not be entered into lightly nor terminated at pleasure. A clean body and uncontaminated blood are prerequisites to an ideal marriage. The domestic relations precede; and, in our present existence, are worth more than all other social ties. They give the first throb to the heart and unseal the deep foundation of its love. Home is the chief school of human virtue. Its responsibilities, joys, sorrows, smiles, tears, hopes, and solicitudes form the chief interests of human life.

The Church concerns itself with its college students because it wants them to become anchored in the Truth. The Gospel of Jesus Christ is the unflinching measuring rod of all theories, of all philosophies. To convince all its youth that true success and happiness lie along the path of conformity to the ideals and teachings of the Gospel, the Church will bend every effort. God's existence, and His relationship to man, the relation of science to religion and to man's progress, the proper form of government, the worth of the individual in the sight of God, the family as the indispensable unit of society—all the perplexities of these ever-recurring questions in the minds of college students may be answered satisfactorily in the light of the Restored Gospel of Jesus Christ.

The Church is concerned with its youth because true religion is essential to the proper interpretation of current theories and philosophies, and proclaims that the Gospel of Jesus Christ is the true philosophy of life.

Library File Reference: Youth.



# Sunday School Songs of Yesteryear

*by General Superintendent George R. Hill*

Your grandparents came to Sunday School, sang the stirring songs of that day, and went home with those songs ringing in their ears. Feeling that the present generation would like to read some of these old songs, dear to the hearts of our elder generation, we include here a few of them:

1. We meet again in Sabbath School  
On this the Lord's own day,  
Where joy and gladness is the rule,  
And love doth bear its sway;  
Where all may join in songs of praise  
To Him who reigns above,  
And thankful hearts and voices raise,  
For His redeeming love.
2. Gladly meeting, kindly greeting,  
On this precious meeting day;  
Idle thoughts are all forsaken,  
Ev'ry seat is quietly taken;  
Let each heart to God awaken,  
While we sing and pray.
3. Haste to the Sunday School, come, come, come,  
Why will you waiting stand? Come, join our  
union band,  
Gladly we'll take your hand; come, come, come;  
Here we have teachers kind, And we shall surely  
find  
Much to improve the mind, come, come, come.  
  
Haste to the Sunday School, come, come, come,  
Here we with one accord, all meet to praise the  
Lord,  
And learn His holy word; come, come, come,  
Oh do not hesitate! Come, ere it be too late,  
March on to heaven's gate, come, come, come.  
  
Haste to the Sunday School, come, come, come,  
Here we will learn the laws of God's most holy  
cause;  
Then do not longer pause, come, come, come;  
Why will you waiting stand? Come, join our  
union band.  
Gladly we'll take your hand, come, come, come.
4. We come, we come, a joyful band,  
And now we in Thy presence stand,  
And now we in Thy presence stand;  
Accept our thanks O Lord, and bless  
Our Sabbath School with great success,  
Our Sabbath School with great success.
5. Sweet Sabbath day, all hail to thee,  
Beautiful day of rest!  
That sets us from all labor free  
Beautiful day of rest!  
With joy we hail thy welcome ray,  
With grateful hearts our homage pay  
To Him who gave this holy day,  
This beautiful day of rest.  
Beautiful day, beautiful day,  
Beautiful day of rest!  
Beautiful day, beautiful day,  
Beautiful day of rest!
6. Never be late to the Sunday School class,  
Come with your bright sunny faces;  
Cheering your teachers and pleasing your God—  
Always be found in your places.  
Never be late, never be late;  
Children remember the warning:  
Try to be there, always be there,  
Promptly at ten in the morning.
7. Hark! The Sabbath bells are ringing  
Hear the echoes all around;  
List! The merry children singing—  
What a pleasing joyful sound.  
Every tender note entreats us,  
Bids us come, nor longer stay;  
On our way the music meets us,  
Hasten! Hasten, come away.
8. The day dawn is breaking, The world is awaking,  
The clouds of night's darkness are fleeing away;  
The world-wide commotion, From ocean to ocean,  
Now heralds the time of the beautiful day.  
  
Beautiful day of peace and rest,  
Bright be thy dawn from east to west;  
Hail to thine earliest welcome ray,  
Beautiful, bright, millennial day.

(For all members of the Sunday School.)

Library File Reference: Sunday Schools—Mormon—Music.



BENJAMIN FRANKLIN

*Benjamin Franklin, American patriot, statesman, and publisher who wanted his epitaph to read simply—Ben Franklin, printer—made a concrete statement about an abstract principle. He said: "Honesty is the best policy."*

*The test of this Franklin quotation lies in its everyday application to real life. In instance after instance, the mortality that governs life is proved to be in effect: honest acts are rewarded; dishonest acts are punished. The case for being honest, then, is a strong, inviolate one.*

## HERE IS HONESTY IN ACTION

*by Janice J. and Arthur S. Anderson*

It is not enough for a person to be honest himself. It is also his responsibility to teach honesty to others, giving inspiring, real-life examples of its application. Many persons—who say they tire of abstract advice on the topic—thrill when given true stories about honesty in action. Here are four true stories about honesty to motivate us all:

### **Spiritual Savings**

The Heaneys were saddened when they received a telegram late in August saying Mrs. Heaney's father had passed away at the family home in New Jersey. The situation was complicated as well as sorrowful, since it was only a week from the beginning of school and the four Heaney children would also be expected to make the journey to New Jersey. It was evident that the expense of air travel would work a hardship on the family finances.

When Mr. Heaney went to the airline ticket office, he took his oldest son, Tom, who had just turned 12. "The three younger children can go half fare," the ticket agent said. "You said the oldest boy has just turned 12, so why don't you just say he is under 12? This will save you half of his fare, too," the clerk suggested.

(For Course 24, lessons of June 2 and 9: "Honesty" and "Truth-telling"; for Course 27, lesson of June 23, "Look for the Teaching Moments"; for Course 9, lesson of August 4, "A Leader Honors His Parents"; for Course 5, lesson of August 18, "Pure in Heart Are Honest"; for Course 3, lesson of July 21, "Honesty Is a Law"; and for Course 27, lesson of May 5, "Family Morals.")

Certainly Mr. Heaney could use the money. And after all, it was only a matter of a few days in age. The father turned to his son and saw Tom looking back at him quizzically. "What would be the real cost of saving the fare?" the father asked himself.

"He is an adult," Mr. Heaney said to the ticket agent. "He will pay adult fare."

Tom straightened and stood a little taller; so did his father.

### **Instead, She Kept a Promise<sup>1</sup>**

Janice Thompson agreed to stay with her nieces and nephews while their parents took a holiday. She soon discovered that the children, who ranged from 8 to 12 years, had very little regard for the promises they made.

One day the children saw an advertisement for a circus and asked Janice if she would take them to see it the following week. She agreed.

The next day Janice received a letter from a dear friend she had not seen for ten years. The friend wrote that she would be passing through town on her way to travel abroad, and she hoped to see Janice for a few hours. To her dismay, Janice realized that the appointed time for the meeting conflicted with the time of the circus performance.

Without thinking, Janice said to the children, "I'm sorry, but I can't take you to the circus after

<sup>1</sup>Adapted from Carrier, Blanche, *Integrity for Tomorrow's Adults*, 1959 edition; Thomas Y. Crowell Company, New York, N.Y.; page 75.



all. A friend of mine is going to be here just at that time."

It was then that she realized that she had set an example of the very thing she abhorred in the children. After much deliberation, she wrote to her friend and told her that a conflicting appointment would prevent their having time together, though it was something she wanted very much.

#### Honesty Is Shown in Little Things<sup>2</sup>

Grover Cleveland was one of nine children who lived his life in rural communities. The Cleveland family lived on very meager means and moved frequently in an effort to obtain even a modest living.

On one occasion the Cleverlands had a neighbor whose chicken laid an egg in their yard every day. Grover was taught that the egg was rightfully the property of the neighbor, so he returned it faithfully each time.

Grover Cleveland served two terms as President of the United States: 1885-1889, 1893-1897. His election on both occasions resulted to a great extent from the fact that he had a reputation for uncompromising honesty.

#### Dollars and Sense

"We got over this time, Mom," Jeffrey called, as

<sup>1</sup>Knight, Walter B., 3000 *Illustrations for Christian Science*, 1950 edition; Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan; page 361.

<sup>2</sup>The World Book Encyclopedia, 1959 edition; Field Enterprises Educational Corporation, Chicago, Illinois; Volume 3, page 1479.

he entered the back door and placed a sack of groceries on the kitchen table. In a flash of regret, Blanche Jefferson, mother of five, recalled a remark she had made at the dinner table the night before. She had been angry at the market manager, Mr. Hoffman, because the apples she purchased to bake were frosted and the dessert was spoiled.

"What did you do, Jeffrey?" his mother inquired.

"Nothing," Jeff replied. "I didn't do anything. Mr. Hoffman just gave me a dollar extra in change. He made a mistake when he counted it out. It serves him right for those frozen apples."

"I think we had better go back together and settle our differences with Mr. Hoffman," the mother said. Then, after a brief review of the meaning of the golden rule, the two returned to the store.

Mrs. Jefferson explained about the apples, and learned that Mr. Hoffman had sold only two bags of apples before he discovered they were frozen. He had remembered the first sale and had made it good. He had worried, however, because he could not remember to whom he had sold the second sack, and knew that he had probably been unfair with one of his customers.

Jeffrey had a return to make, too, Mrs. Jefferson explained; and then mother and son walked home together, each sharing a bit of pride in the other.

Library File Reference: Honesty.

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FOR MY NEIGHBOR

# Apples, Blankets, and Gasoline



by L. Mark Neuberger\*

The snow was swirling across the highway with ever-increasing velocity as we drove cautiously across the familiar plains of Wyoming. We had left Rawlins in the morning with the expectation of having a leisurely ride home to Logan, Utah, with a possible side trip to Flaming Gorge Dam in north-eastern Utah.

Always a busy transcontinental route, U.S. Highway 80 had more than its usual share of travelers as 300 Utah State University fans were winding their way homeward after attending a football game in Laramie. Suddenly, the car ahead came to an abrupt stop. Upon applying our brakes, we had the unpleasant sensation of sliding sled-like up to our neighbor's bumper. The storm had now turned into a real blizzard, and it was some 20 minutes before our son, Brian, and several other hardy souls ventured out to investigate the cause of our delay.

A large truck had jackknifed across the highway; snowdrifts had accumulated quickly, and hundreds of cars were backed up for miles. Those of us who were fortunate enough to be near the head of the line discovered Thayer Junction. Its small combination service station-grocery store was immediately engulfed by cold and frustrated motorists. The students accepted our plight philosophically and immediately started to entertain themselves with happy conversation and candy bars and an occasional game of "Old Maid." Throughout this ordeal, they con-

ducted themselves in an exemplary manner, and their youthful optimism gave assurance to all.

The hours dragged on and the storm continued unabated. The store's meager supply of lunch meats was quickly exhausted and many people had to be content with a can of pork and beans and crackers. A few lingered in the store but the majority, including my ever-cheerful wife and I, returned to their cars and kept the motors and heaters running throughout the afternoon.

Anti-freeze was selling at a premium. As dusk began to fall, people within a mile of the Junction started to carry three- and five-gallon cans of gasoline to their cars.

It was 7 p.m. and still no encouragement had come via the party-line telephone, which was usually in the hands of the other parties.

A distress call, passed by word of mouth down the miles of cars, reached the Junction. It was reported that a young family with a two-month-old baby had run out of gas about three miles up the line. Eight<sup>1</sup> of us borrowed coats and boots and started out on what was to be a rewarding expedition. Carrying cans of gasoline and blankets, we started up the road. Not knowing when we might expect relief, we decided to check the condition of the passengers in each car.

The driver of the first car said, "I have two bushels of apples in my trunk and you are welcome to take as many as you can carry." Accepting this

(For Course 13, lessons of June 2, 9, and 16, "Service"; for Course 24, lesson of June 23, "Neighborliness"; for Course 3, lesson of June 9, "We Love Our Neighbors as Ourselves"; and of human interest.)

\*Brother L. Mark Neuberger is dean of Admissions and Records at Utah State University, Logan, Utah. He is bishop of University Second Ward, Utah State University Stake.

<sup>1</sup>Members of the party were: Dr. Glen L. Allan, LaDeL Andersen, Lawrence R. Anderson, George H. Champ, E. LaVon Everton, Dale L. Gardner, Ray R. Lindquist, and the author.





generous offer, we filled our pockets and a large paper sack and continued our mission.

The conversation with the occupants of each car went something like this: "How much gas do you have?" The answers ranged from near empty to one-half of a tank.

"Help is on the way but it may be several hours before it arrives. Run your motor for 15 minutes and turn it off for ten and be sure to open your window a bit each time you start the motor because the drifting snow might plug your car's exhaust pipe between starts and subject you to monoxide fumes."

Next question: "Have you any food?" Seventy-five per cent said "no"; and to those weary souls, an apple was like manna from heaven. Expressions of concern now became partially relaxed and almost everyone seemed to feel that it would be possible to make it through the night if necessary.

We trudged on. In one car was a baby in a crib. In another we found a young family of five children, ranging in ages from six months to nine years of age. Coming from the warmer climes of Texas, they were not dressed for this occasion so we left apples, a blanket, and three gallons of gas. To an elderly couple (the wife unable to walk because of paralysis) we left fuel and made arrangements for her to be transferred to the cab of a semitrailer-truck if the supply dwindled again.

Eager faces appeared in the dim light of our flashlights or the dome light of a car. To diminish their worry and pass on an encouraging word was worth the walk over that icy and snow-laden road. After some more walking and checking, we finally

found the car containing the baby we had set out to find. Her parents had run out of gas and they needed a blanket and apples. A car nearby carried a man who was quite ill, but we decided to leave him with his family for the time being rather than take the risk of carrying him over the ice and drifts.

A highway patrolman working his way down from the Continental Divide could move no farther; so, before pushing his car around on the ice to enable him to continue the return journey, we contacted Rock Springs on his short wave radio and heard the welcome news that bulldozers would break through in another hour. Spreading the glad tidings as we returned to the Junction, we saw the lights of our rescuers in the distance.

There was still the task of hooking on to each car and pulling it down the road and lining up the caravan for the perilous descent into Rock Springs, but the pressure was off, and what might have been a night of suffering and sorrow became a treasured experience to be told around the fireplace.

In memory, I see the faces of concerned parents. I hear the chattering of small voices, unaware of the potential danger; and view the exuberance of college students, good naturedly accepting their plight. But most important I remember how much a word of encouragement, a red apple, a blanket, and a few gallons of gasoline meant to so many people. I find myself asking, "Why can't we help each other like this under less dramatic conditions?" It takes so little to help so much. We are, indeed, our "brother's keeper."

Library File Reference: Service.

# Each Has a Mission

by President Henry D. Moyle  
of the First Presidency

Address of President Henry D. Moyle, First Counselor in the First Presidency, at the twentieth annual Joseph Smith Memorial Service at Utah State University Stake Center, Logan, Utah, Sunday morning, December 2, 1962. The service is sponsored by the LDS Institute of Religion.

President McKay frequently has impressed upon my mind the fact that if the Prophet Joseph had given us nothing but the 89th Section and the 121st Section of the Doctrine and Covenants, he would have given us enough to justify our recognizing him fully as a Prophet of God with a mission to perform here upon the earth. . . .

## A Time Appointed for Every Man

I want to spend the balance of the time talking to you about the 121st Section. A tremendous lesson was herein given to mankind, not alone to the Church, but to all mankind. I start with the twenty-fifth verse: "For there is a time appointed for every man, according as his works shall be."

I believe with all my heart and soul that this prophecy applies to you and me in our daily lives. It is modern day scripture. It was not an accident; it was not an undesigned or unplanned incident when you and I were born. We came to this earth possessed of the faculties, the attributes, the gifts which are our individually. The season of our mortal existence and the purpose of our life's work were decreed according to the plan of God.

There was no doubt left in the mind of the Prophet Joseph that he came upon the scene in accordance with the plan of the Almighty. And I say this to you today, that we came upon the scene with the same assurance. The time and season we would be called upon to play our part in mortality was appointed in the heavens before the foundations of this earth were laid. We willingly participated in and gave approval to this plan.

Here on earth we began our lives with the responsibility of choosing our life's work. The Lord has promised that He will guide and direct us in the channels which will indicate to us what our fore-ordained work is to be, if we seek this knowledge. We cannot ascertain it blindly. It must become with us a matter of utmost importance, far greater than

(For Course 15, lesson of July 7, "Alma and His Problems"; for Course 13, lessons of June 2 and 16, "Service"; for Course 9, lesson of June 30, "A Leader Serves His Fellow Men"; for Course 29, lesson of June 23, "Candidates for Godhood"; and for each member of the Church.)



the determination of any other human activity in which we can engage.

I taught law at the University of Utah for many years. While teaching I was aware of some who sought to master the law who were not adaptable. That was not their mission. Despite how hard they tried, they failed. I tried to direct those who sought my counsel to pursue other courses of learning for which they had a greater natural aptitude.

By and large the membership of the Church is immediately responsive to calls made upon them to serve regardless of their own convenience. Consciously or unconsciously they more perfectly fulfill life's mission by so doing. The value of answering a call readily is tremendously enhanced by the desire and willingness so to do. The Lord intends that we should use our own free agency in all matters.

## Knowledge of Individual Mission Promised

The Lord, through the Prophet, says further in Section 121 of the Doctrine and Covenants:

*God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now. (Verse 26.)*

That was the promise that is given to all of us, that we live in a day and age when the Lord will give each of us a greater knowledge of the work we have to perform in the proper season than He has given to any other people at any other time in the history of the world. Otherwise, this would not be the Dispensation of the Fulness of Times. Then the Lord goes on to say:

*Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory. (Verse 27.)*

We have been selected, we have been chosen from among all the children of our Heavenly Father; be-



cause we, as converted, baptized members of the Church, possess the ability to comprehend, to understand, and to further the interests of the Almighty in this, the Dispensation of the Fullness of Times. No greater gift than this has ever been given to any other people. In this Dispensation all that has gone before is to be combined, united, and consolidated. We must be the administrators, we must be the agency through which this additional knowledge of the Gospel is extended to the people of the world. . . .

#### Greater Progress Foretold

Our own government and the governments of the world are now competing one with another in spending billions upon billions of dollars to bring about the fulfillment of this one humble prophecy of Joseph Smith.

*According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (Doctrine and Covenants 121:32.)*

So we cannot be astonished if the learning of man today is but a mere symbol of that which will be revealed in your lifetime as young people. Many of you should live to see the turn of the next century, just as many of us saw the turn of the last century. We thought that we saw great progress. But how much more will you see?

And then, of course, the beautiful part of this revelation, so far as those of us who bear the priesthood are concerned is:

*That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. (Doctrine and Covenants 121:36.)*

How simple life is. It makes no difference upon which course we pursue our journey. Before we come to the end, we find that there are two basic problems or propositions that control our progress. One is righteousness. That is the medium by which we control the powers of heaven. The other is obedience. That is the key to the growth of the Church today. Many people ask me why it is that since 1959, for example, we have grown from a mere handful of converts to well over 100,000 new members. In Great Britain, for instance, in 1959, we struggled during all of December to get up to 1,400 baptisms. This year we have already exceeded 20,000, according to the returns that we have already received. . . .

#### The Priesthood Inspires Accomplishment

We have in the world today great men in the Church holding the priesthood. They have reached the top of their professions, become heads of businesses, national and international in the scope. Many of these men recognize the power of the priesthood made manifest in their lives and in their accomplishments. It can be truthfully said that they have accomplished more in their lives with the priesthood than they could have accomplished without it.

As we go on in progression with our membership throughout the nations of the world, we will find that this power of the priesthood will make itself manifest among men. I see it demonstrated almost every day of my life with the great leaders of the world. The Lord seems to be bringing them to us, and when they sit down in the presence of President David O. McKay, they say to me when I usher them out, "I have never been in the presence of a greater man."

What is great about David O. McKay? There can nothing be said about him more significant than that he is a true and living prophet of God. That is the basis of his greatness. This fact alone places him in the same category with Joseph Smith. It is little wonder that the Prophet Joseph, although he was a young man and had only been known a relatively short time, had the power to inspire his followers to give up their wealth, to give their time and their energy, to leave their families and to risk all; not only to defend the Prophet and his life, but to go out into the world and preach the Gospel which he brought to them with the testimony that it had been revealed to him from God. He was able to do this because his testimony to the world that the Lord had once again restored His Gospel to mankind was true.

I leave with you my testimony that Joseph Smith is a true prophet of God and that each of his successors, as they have been called to serve, have fulfilled the mission which was theirs in life. The history of the Church is such as to give us absolute assurance that each had a specific mission to perform during the tenure of his office, that the purposes of the Lord to be fulfilled in the lifetime and ministry of the Prophet David O. McKay unfold day by day. I assure you that the Lord directs His work upon the earth now as He has done in all dispensations of time.

I ask the Lord to bless us all in our labors, in our desires to fulfill the full purpose of our creation in righteousness, in the time and in the season in which we live, I pray in the name of the Lord Jesus Christ. Amen.

Library File Reference: Missions.





## AS A DETECTIVE . . .

### WHAT I'VE LEARNED ABOUT FATHERS AND SONS AND GREATNESS

by Daniel A. Keeler\*

**H**AVE you ever been a detective? I have. A couple of weeks ago I was officially sworn in. My initial assignment was to conduct an investigation about fathers and sons. The purpose was to identify several great men or women whose sons or daughters had also been great because of a significant contribution to the betterment of their fellow men.

I began my search in earnest. I decided to follow three leads—the encyclopedia, the scriptures, and Church history.

I commenced with the encyclopedia. Near the beginning of volume II, I discovered the name *Lord Baltimore*, which was a title given to three members of the Calvert family—a father, son, and grandson. Between 1632 and 1692 these three men, who succeeded each other, were particularly prominent as the founders and first proprietors of the American colony of Maryland. This important colony was originally established to provide a refuge for English Catholics.

In continuing my search I found that *Beecher* was the family name of two outstanding American clergymen, father and son. Lyman Beecher, the father, and Henry Ward Beecher, his son, were both eloquent and dramatic protestant preachers. Henry Ward's sister, Harriet Beecher Stowe, wrote *Uncle Tom's Cabin*.

*Iacopo Bellini* was the father of two sons, *Gentile* and *Giovanni*. All three men were Italian Renais-

sance painters of unusual talent. All three treated religious subjects and made a significant contribution to the world's art.

*Frederick VIII* and his son *Christian X* were kings of Denmark between 1906 and 1947. Both were kindly and democratic, and they won the affection and respect of their people. During World War II when Germany occupied Denmark, Christian was the symbol of Danish resistance and love for freedom.

And so on I went. My sleuthing led me to the names of a dozen or so additional fathers and sons—from *Dumas*, *Goodyear*, and *Guggenheim* to *Holbein*, *Rockefeller*, and *Pitt*—men who achieved greatness because of a dedication of time, means, and talent to the service of others.

From the encyclopedia I turned my attention to the second lead, the scriptures. Probably the most distinguished father-and-son line in the Old Testament is that of *Abraham*, *Isaac*, *Jacob* and *Joseph*. Each of these men was a champion of God. Each, beginning with Isaac, followed in his father's footsteps to carry on a tradition of righteousness and faithfulness. In fact, the impact and effect of the combined lives of these fathers and sons on the destiny of nations has been so forceful and extensive that it is impossible to measure.

In true detective fashion, I began to make a deduction: *It is a real credit to a son and a mark of greatness when he follows the good example of his father.*

(For Course 27, lesson of May 5, "Family Morals"; for Course 9, lessons of June 23 and August 4; "A Leader Shares the Gospel" and "A Leader Honors His Parents"; and for Course 15, lesson of April 21, May 5 and 26, July 7, and August 11: "Nephi Instructed the People," "Life and Teachings of Jacob," "King Benjamin," "Alma and His Problems," and "Helaman.")

\*Brother Keeler is a member of the Church's new Correlating Task Committee for Children and a former member of the General Board of the Deseret Sunday School Union.

This idea was further verified as I renewed my acquaintance with some of the great men of the Book of Mormon. *Lehi* and *Nephi*, for instance, were an outstanding father-and-son pair because they kept the Lord's commandments. It was certainly to *Nephi's* credit that he followed his father's good example. The same could be said of *Nephi's* brother *Jacob*, and of *Jacob's* son *Enos*.

All his life *Jacob* had an intense desire to share the Gospel with others. He lived an exemplary life. He encouraged his son *Enos* to follow truth and to prepare himself to preach the Gospel. *Enos* followed the example of his father and "... went about among the people of *Nephi*, prophesying. . . ." (*Enos*:19.)

An investigation of the lives of *Mosiah I* and *Benjamin*, *Mosiah II* and *Ammon*, *Mormon* and *Moroni*, and others in the Book of Mormon further reinforces the idea that greatness in men results from performing an important service and from setting and following a good example.

I felt that I was making progress. I had gathered some convincing evidence. But perhaps additional proof would strengthen the case even more. I picked up the third and final lead—LDS Church History.

Emblazoned on the first page of this history are the names of three people: *Joseph Smith, Sr.*, *Lucy Mack*, and *Joseph Smith, Jr.*—father, mother, and son. In the annals of men there is no finer illustration of the religious influence of parents on a son, of honor brought to a mother and father through the noble deeds of a child, or of greatness through service than that of *Joseph* and *Lucy Smith* and their son, *Joseph, Jr.*, the Prophet.

Of the thousands of other great men and women in the Church, I have selected at random the names of *Zina Baker* and *William Huntington* and their illustrious daughters, *Zina* and *Precindia*.

*William Huntington's* uncle, *Samuel Huntington*, was one of the signers of the Declaration of Independence. *William* himself was a patriot and soldier in the War of 1812. His wife *Zina*, was a descendant of the Dymocks, the knight-champions of England. Brother and Sister *Huntington* and *Zina*

*D.* joined the Church in 1835 and *Precindia* was baptized the following year. Later Mother *Huntington* became one of the victims of the Missouri persecutions and died for the Gospel's sake. *William*, the father, also gave his life to a cruel sickness that afflicted many of the weakened Saints during the expulsion from Nauvoo.

The valiant daughters struggled through the difficult days at Mt. Pisgah and throughout the Mormon journey to the West. They were firm in the faith which their parents had cherished. By any measure these sisters were extraordinary women. *Zina* (as *Zina D. H. Young*) later became the third general president of the Relief Society. She was the grandmother of *Zina Young Card*, wife of President *Hugh B. Brown*.

My detective's investigation has led me through some of the pages of the *L. D. S. Biographical Encyclopedia* and a wonderful book entitled, *The Women of Mormonism*.

I do not know by what distinguishing features the world measures greatness, but I am confident that the Restored Church during its brief history has produced more outstanding fathers and sons and mothers and daughters by the measure of God than has probably any other organization at any other time in the recorded history of man upon the earth.

The Church provides a unique opportunity for every man and woman to be great in his own sphere. The formula is simple: Follow the example of righteous parents, live the Gospel in its fullness, and share it with others at every opportunity. There is a divine precedent for this pattern for greatness which is described in the words of *Jesus*, speaking about Himself and His Father "... The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise." (*John* 5:19.)

"Be ye therefore perfect, even as your father which is in heaven is perfect." (*Matthew* 5:48.)

This I have discovered during my recent experience as a detective.

Library File Reference: Greatness.

# The Joy of Giving\*

by Lowell L. Bennion

One afternoon a Junior student at the University of Utah who was majoring in elementary education came to my office and said she had a problem with her Sunday School class. She was teaching 12-year-old boys and girls. They were out of hand. And I asked her, after her description, "What do you have in mind when you prepare your lesson during the week?" Her very honest and interesting reply was, "How to keep the children quiet while I give the lesson."

If giving a lesson were the end of all teaching, the most effective way might be to gag the children, hog-tie them, and play a phonograph record. Brother Robert Thomas has beautifully told us that teaching is more than giving lessons; it is giving them with understanding, with knowledge, and with love. If the Lord will bless me I would like to suggest that there is one more step in teaching, if we would know the joy of giving as teachers.

I learned this from one of my students who was in a class on marriage and family life. I had been very much occupied in telling these unmarried students all that I knew about marriage. After class I noticed an older student lingering; and, when they linger, they usually wish to talk. He came up to me and said, "I'm a sophomore medical student. I do very well in my present work. I can memorize and learn and pass examinations. But," he said, "next year I go to the hospital and make tours with doctors, and they will interrogate me about patients. I am frightened to death whenever I have to speak to anybody. Can you help me?"

This was in the middle of the quarter. I said, "yes," but I did not know how at the moment.

The next time we met in class I wrote on the board, "Children." It was a small class seated in a circle, and this medical student was about in the center of the circle. I said to the class, "We'll start on my right and each one of you say anything you want about children. Raise a question, state your wishes, do as you will, but say something."

When it came his turn, he had to speak. There was no pressure there; it was his turn. The rest of

the quarter we handled the course in this fashion. Not only that, but we put him on the spot and fired questions at him and talked with him again and again. He came up at the end of the quarter very, very grateful for the degree of confidence that he had gained to face his professor the next year.

This experience gave me another idea. If you have ever taught a class on reasons for faith in God, you perhaps will have experienced (especially if you have taught college students this subject) that those who were convinced were of the same opinion still; and those who were doubting were perhaps still doubting after your rational explanations.

So this time I went into the class, having been taught the value of individual participation by the medical student, and I told one or two experiences in my own life which had given me faith in God. One time was when I had done something foolish and wrong, and had been humbled to my knees and felt the Spirit of God answering my plea for forgiveness; another time was when I had felt deeply grateful for the life of a child. Those were moments when I had felt God near me and when prayer was real and answered.

After I had mentioned these experiences, I said to the class, "What experiences have any of you had which have made you realize the reality of God's existence?" A boy spoke up—very much to my surprise because he was a playful sort of chap, a bit loud, and not the spiritual type at all on the surface.

He said, "A week ago Friday evening, I went to the Roof Gardens at the Hotel Utah with students from the LDS Institute—about 150 couples. It was a beautiful moonlight night as we stood there looking over at the lighted Temple and the Angel Moroni. As I looked at those young people, my friends, and saw the high quality of their lives, for the first time in my life I really knew that God lives."

Other students spoke up in class and bore witness to their faith in our Father in heaven, each out of his own unique experience. It is thrilling for a teacher not to lecture to the class, but to initiate something which brings thought and feeling from the group.

One Easter Sunday morning I returned to my class of university students and said, "Faith in Christ doesn't mean anything in the abstract. Faith in Christ means whatever we have faith in because of

(For Course 24, lesson of June 30, "Spiritual Refreshment in Prayer"; for Course 15, lesson of July 14, "Alma and His Mission of Love"; for Course 9, lesson of June 30, "A Leader Serves His Fellow Men"; for Course 7, lesson of August 4, "Ask, and It Shall Be Given You"; and for Sunday School officers and teachers.)

\*Address given at the Conference of the Deseret Sunday School Union on Sunday, Oct. 7, 1962.



our faith in Him. I'd like each one of you on the back row to stand up in turn and declare I have faith in this or that because of my faith in Christ."

The first three or four students gave the answers that one would expect. And then a tall Indian boy stood up—a Hindu, 25 years of age—and said, "Because of my faith in Christ, I am not afraid to die."

I said, "Did you used to be afraid to die?"

"Yes," he answered.

"When did you lose this fear?" I further asked.

"When I became converted to the Restored Gospel of Jesus Christ."

How thrilling in a class to hear a young man of 25 say and mean it, "I am not afraid to die."

As we went down the row, a girl about 25 years of age stood up and said, "Because of my faith in Christ, I am not afraid to live."

I said, "What do you mean? Did you used to be afraid to live?"

"I did. I was worried about myself, my future; I'm unmarried"; and she continued speaking frankly of her concerns. But she said, "I found faith in Christ. I found a trust in my Father in heaven. I have found things to live for, things to do. I'm not afraid anymore."

(You will pardon all these personal stories, but I was told to speak this way about the joy of teaching.) I had an experience last winter in a Book of Mormon class. We were coming to *Alma*, Chapter 36, in which Alma the younger confesses his wrongdoing and tells his son about the wonderful joy of his conversion. As I prepared this lesson, I thought of a young man in my class who had recently been divorced, who had been in to talk with me, and whose life, at the moment, seemed empty; he felt he had ruined it.

I knew how much he needed to make a fresh beginning, to know that repentance means a clean slate if it is complete. So I tried to convey to the class the feelings which Alma relates in Chapter 36. The young man spoke up and said, "Brother Bennion, I believe in repentance; but how do you get the assurance of forgiveness, and how do you get the strength to have a new mind and become another person after you have made serious mistakes in life?"

This question gave me an opportunity to talk about how fellowship with Jesus Christ and service to Him could give one a new spirit and a sense of forgiveness and renewal.

Another member in this class told about how he had overcome a great weakness by relating his shortcoming to the partaking of the sacrament. He let the sacrament go by for several Sundays. While it went by and during each week, he prayed to God in the name of Christ that he might overcome his particular weakness. After a few weeks he overcame his difficulty and told us how he sat with tears in his eyes as he finally partook of the sacrament with gratitude to the Saviour for the strength which he had received through faith in Him. Never had the sacrament meant so much to him.

A few weeks later a girl in this same class handed me a note. It read something like this, "Ever since I was in the elementary school, I have had two weaknesses which have plagued me. I was not able to overcome them until that lesson in which we learned about turning to Christ for strength to overcome our sins." She said, "Now I believe I have conquered them in the same way in which that boy overcame his wrongdoing."

Brothers and sisters, the people we teach are afraid. They are hungry and thirsty for faith and assurance. They have feelings of failure and guilt. And how they need to believe in themselves, trust their own thinking, and lose themselves in loving their fellow men.

I believe that the greatest moments of teaching consist mainly of knowing, understanding, and loving our students; but, in addition, we have in some way to open the door for them to give back to us—give of themselves, if you will—to find their faith and their courage, to find themselves.

There are many ways by which we can help them to do this. I can only mention one or two. I think if we were to look into our own lives to know our own fears, hopes, and aspirations, we would know that our students have the same; and we would understand their needs. I believe too that if we would study the life of the Saviour and see His wonderful ways of drawing sinners to Him, of rebuking people and have them still accept Him and follow Him, we would get many insights in the best ways by which we could let students give of themselves and find themselves. May we do this with all diligence, humility, and love, I pray, in the name of Jesus Christ, Amen.

Library File Reference: Teachers and Teaching.

# THAT THE EARTH MAY NOT BE SMITTEN WITH A CURSE\*

by Elder Alvin R. Dyer, Assistant to the Council of the Twelve



*When Joseph Smith, the young foreordained prophet blessed with the gift of faith, went into a grove near his home at Palmyra, New York, in the spring of 1820 to inquire of the Lord with which Christian religious body he should affiliate, he did not then know of the magnitude of that which was to transpire. Here was to occur one of the great events of life destined to have a commanding effect upon all of mankind.*

For, as in the placing of our first earth life parents—Adam and Eve—in the Garden of Eden; as in the calling and work of the utopian prophet, Enoch; as in the mission and labors of the great prophet of human tragedy, Noah, who with his three sons witnessed the complete destruction of mankind; as in the coming of Melchizedek, the great High Priest, before the Lord; as in the times of Abraham, Isaac, and Jacob—of Joseph the beloved, of his father Israel, and of the Lord—of Moses, the leader of the exodus and lawgiver—of the later prophets; then, the surpassing meridian event of the miraculous birth, ministry, and Atonement of Jesus Christ our Lord, the very Son of God; so also in this great experience of Joseph Smith, we witness divine intercession.

(For Course 21, all genealogical lessons; for Course 29, lesson of June 2, "Mission of Elijah"; for Course 19, lessons of June on temples and genealogy; and of general interest.)

In all of these events, when the foreordained time of their coming arrived, it transpired as simply and naturally as the opening and closing of a door.

The magnitude of each event has had profound effect upon all mankind, especially that of the dispensation of Adam and of the Christ. And this is still in the foreordained timetable of human happening. In the processing of God's plan for His own children in the probation of mortality, it was needful that each event, in its own time, with full purpose and intent, was to transpire.

Thus, in the sacred grove interview experienced by Joseph Smith, in the continuing of God's dealings with His children, in accordance with the Gospel plan of eternal life and salvation, the time had arrived for

\*Elder Alvin R. Dyer delivered a stake conference address in the Monument Park West Stake, Dec. 2, 1962. The instructor asked permission to reprint the address, whereupon Elder Dyer wrote a special article, expanding on the theme for use in the magazine. This is the first of two parts.

another great and significant event to transpire in the revelation of God's purposes and will. Once again God had to reveal Himself with His Beloved Son, Jesus Christ, thereby letting the world again know by personal appearance unto a chosen instrument the reality and person of God. For in this we see, as in times past, the need of God appearing in the flesh unto man, who had gone astray in his concept and understanding of the true and living God. For man as man, with all his wisdom, cannot find out the truth about God; for such must be revealed to him by divine appearance to a prophet of God, who then becomes the witness unto others.

#### The Last Dispensation

Now in the glory of the last Dispensation of mortal life, the truth about the person of God and His Son Jesus Christ and their glorious plan of redemption was to unfold. Like unto times past unto other prophets in the pattern of God's way, there awaited this earnest young man in the grove, a place destined to be sacred and hallowed, the revelation of eternal truths necessary for man's salvation and exaltation. That event, which brought the divine bestowal of a committed calling unto Joseph Smith, therefore, was not just an incident of simple faith and prayer with an answer for him personally; it was far more than this; for the time had come to usher in the final period of preparation in the culmination of God's work for His children here upon the earth.

Joseph Smith had been chosen and foreordained to be the prophet and instrument through whom God would work to establish His kingdom here upon the earth, once again as in former intermittent dispensations. But this last Dispensation was to be characterized by even greater truth, for it was to be the Dispensation of the Fulness of Times. This means that it is a depository period when all truths, all laws, all covenants, all promises made by God our Heavenly Father in the pre-existent period of earth life preparation and revealed to man in part at various times in mortality for the redemption and glorification of His spirit children, who are found now to occupy mortality, are to be revealed and made available to mankind, as the Lord revealed to Joseph Smith.

At the end of a ten-year period of instructions, commandment and revelation together with the conferment of all necessary keys and powers to the establishment of Christ's church upon the earth, the Lord revealed the following to Joseph Smith as preparations were made for the organization of the Church on April 6, 1830:

*And gave unto him commandments which inspired him;*

*And gave him power from on high, by the means which were before prepared, to translate the Book of Mormon;*

*Which contains a record of a fallen people, and the fulness of the gospel of Jesus Christ to the Gentiles and to the Jews also;*

*Which was given by inspiration, and is confirmed to others by the ministering of angels, and is declared unto the world by them—*

*Proving to the world that the holy scriptures are true, and that God does inspire men and call them to his holy work in this age and generation, as well as in generations of old;*

*Thereby showing that he is the same God yesterday, today, and forever. Amen.*

*Therefore, having so great witnesses, by them shall the world be judged, even as many as shall hereafter come to a knowledge of this work.*

*And those who receive it in faith, and work righteousness shall receive a crown of eternal life;*

*But those who harden their hearts in unbelief, and reject it, it shall turn to their condemnation—*  
(Doctrine and Covenants 20:7-15.)

#### The Lord Speaks upon Important Matters

During the course of the interview which Joseph Smith had with God the Father and His Son Jesus Christ in the sacred grove, the Lord in specific answer to the lad Joseph as to which church, if any, he should join, proclaimed a great truth. At the same time He answered Joseph's question telling him: "They were all wrong; . . . that they draw near to me with their lips, but their hearts are far from me. . . ." Many other things were said upon this occasion which the reader may learn of by reading the testimony of Joseph Smith as prepared in pamphlet form, or by referring to the extracts from the *History of Joseph Smith* as included in any combination of the Standard Works.

It is my purpose to expand only the thought and important meaning of this particular statement of the Lord. Let it be said, however, that each of the declarations of Jesus to the Prophet Joseph Smith have far-reaching meaning in their application to this final Dispensation of the Gospel, in particular; and to the plan of life and salvation, in general, as it was perfected in the pre-existence and made effective upon all of mankind.

The Lord's answer to the inquiry made by Joseph was not simply a disparagement of the existing Christian bodies who had departed from the truth. There was really no vindictive reprisal by the Lord against those Christian societies who were using His name but were wholly unaware of the full truth of His person, His mission, and the plan of the Gospel. Truly, among those very societies of portended Christian believers were many noble spirits of the pre-existence who, upon subsequently hearing the truth, would accept it and abide its commandments and teachings. Many of those noble spirits would them-



selves become leaders and great champions of the cause of the Restored Gospel of Jesus Christ.

The Lord nevertheless used no meaningless words upon this momentous occasion. All that were spoken, as related by Joseph Smith, reflect the deepest of meaning and purpose. Of such was His statement, "... They draw near to me with their lips, but their hearts are far from me."

#### The Angel Moroni Speaks in Similar Manner

To understand the full import of this statement, it is necessary to refer to a subsequent visit of Moroni, a holy messenger sent from the presence of God to the Prophet Joseph Smith some 3½ years later. It was then that Moroni, a resurrected Nephite prophet, revealed the existence of sacred records on gold sheets or plates which contained the history of his people who had lived anciently upon the continent of America. Moroni had been the appointed custodian. The record later became known as The Book of Mormon, named after the father of Moroni, who also was a great prophet and record keeper among that people.

That record, inscribed in the hieroglyphics of a lost language, was miraculously translated by Joseph Smith through the gift and power of God. This book stands today, as it has since its publication in 1829, as a new witness for Jesus Christ unto all the world; and it unites with the Holy Bible as a record of God's dealing with man.

In the course of the interview between that holy resurrected messenger and Joseph Smith, certain scripture was quoted telling that the sealing power of the Priesthood of Elijah was soon to be revealed and conferred, for said he,

*... Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.*

*... And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers. If it were not so, the whole earth would be utterly wasted at his coming. (Joseph Smith 2:38, 39.)*

The quoting of this scripture by the Angel Moroni to Joseph Smith is in essence a reflection of the very words of the Lord directed to the boy, Joseph Smith, in the Sacred Grove to which I have specifically referred. The far-reaching implications of this has to do with the work of salvation for the dead which is today going forward with great strides in The Church of Jesus Christ of Latter-day Saints.

This work embodies the sealing through specific rights of the priesthood of both living and dead, one to another, as with husband and wife, as with father and mother to children; that families living upon the earth in this day and age, connected with ancestors

and progenitors, may be bound one with another, thereby linking the past with the present and both the past and the present with the future. Thus, the hearts of the fathers may be bound in holy sealing with their children and children with the fathers in the patriarchal order of family relationship, in linked fashion as an endless chain with each link secure and interwoven.

This is to prepare man for life in the Celestial Kingdom, which will in due time follow earth-life existence. This is the patriarchal form of government, or government by and through the family units, which are to then worship and to associate with the Lord. They not only worship through the utterances of their lips, but by their hearts also: this will mean complete sincerity of purpose and intent based upon truth. We will be bound family to family; we will be linked one with another by the sealing authority which the prophet Elijah held, reaching to the very realms of the family of God and His Son Jesus Christ. There all shall be bound forever by lips, or stated committed purpose; and bound by heart also, thus manifesting obedience to God's will and purpose in glorious family relationship.

#### The Lord Further Clarifies

Speaking of this the Prophet Joseph Smith has said:

*Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As in the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as are the records on the earth in relation to your dead, which are truly made out, so also are the records in heaven. This, therefore, is the sealing and binding power, and, in one sense of the word, the keys of the kingdom, which consist in the key of knowledge.*

And now, my dearly beloved brethren and sisters, let me assure you that these are principles in relation to the dead and the living that cannot be lightly passed over, as pertaining to our salvation. For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect. (Doctrine and Covenants 128:14, 15.)

And then with continuing clarity, the Prophet Joseph Smith speaks as led to say by revelation:

*... For we without them cannot be made perfect; neither can they nor we be made perfect without those who have died in the gospel also; for it is necessary in the ushering in of the dispensation of the fulness of times, which dispensation is now beginning to usher in, that a whole and complete and perfect union, and welding together of dispensations, and keys, and powers, and glories should take place,*

(Continued on page 130.)

# Appointments with my Forefathers

by Veda Porter Mortimer\*

My experiences in finding my forefathers in colonial America have been most interesting, very rewarding, and lots of fun.

Proving I was a granddaughter of pioneers interested me in ancestral research. I realized there was time, in my busy life, for only the most important things. So I decided to make weekly appointments with my forefathers and keep them—just as I would keep an appointment with my doctor, dentist, or friends.

Once the appointment system was established, I had time for genealogical research. These are the steps I took, beginning with myself, of course:

1. I wrote my own name, date, and place of birth on the first line of a pedigree chart, with my husband's name on the line below. I got the pedigree sheet from my ward genealogical chairman, who showed me important points in recording genealogical facts. The names, dates, and places for my parents and grandparents were added in the proper places.

2. With the help of the genealogical chairman, I made out several family group sheets. One was for my own family with my husband, as the father, and me the mother. Another was one on which I was the child, with my own father and mother as the parents. Then there was one which recorded my mother and her brothers and sisters as the children, and another for the family in which my father was a son.

3. Not knowing all the information necessary, I visited my parents and grandparents and took the sheets with me. The answers to my questions provided the information needed to fill the blanks. I learned my grandparents were from colonial Ken-

tucky, Pennsylvania, Massachusetts, and Maryland. My father had been interested in genealogy and was glad to give me the records he had. He knew my great-grandfather was Sanford Porter who had married Nancy Warriner on New Year's Day. He had information that Sanford's father was Nathan, and Nathan's father was Timothy.

"But," my father said, "I am convinced there is a mistake in this line. So far I have not been able to find information to prove the mistake nor correct it."

4. Other relatives were more or less interested so I wrote letters asking for information regarding Sanford, Nathan, or Timothy. Several answered. One cousin said she had seen an autobiography written by Sanford Porter and believed it was in the Church Historian's office.

5. Living in the East, we took our vacation to travel to Utah the next summer. I spent one whole day at the Church Historian's office reading and copying the autobiography. It proved to be a most valuable aid.

6. I studied the autobiography. Sanford gave the names of his father, Nathan Porter, and his mother, Susannah West. He mentioned names of brothers, sisters, wives and husbands, and some uncles, telling incidents in connection with them.

7. I compared notes with my father by mail. Father searched the Archives and the Genealogical Library in Salt Lake City, while I used books in the genealogical section of the New York Public Library. We found Susannah West to be Nathan's second wife. Even though Sanford's autobiography said his grandfather was Timothy, we could not find a Timothy Porter who had a son Nathan born at the right time or place.<sup>1</sup>

8. I read the autobiography again to see if I had passed up any clues. One statement seemed to stick with me: "I visited the farm in Rhode Island where my father and grandfather before me had lived." He described the farm. I wanted to find that farm.

9. The family vacation was planned for Rhode Island the next summer. We got maps and information and found a good state camping park near Westerly, where we knew Nathan had lived. While the family swam and fished, I went fishing too—fishing for genealogical information. I learned Hopkinton had been divided off from Westerly. So it was pos-

(For Course 21, lesson of June 9, "Aids to Research in America"; for Course 28, lesson of June 9, "Work for the Dead"; for Course 19, lessons of June 16 and 23, "Genealogy"; and for all Church members and genealogists.)

\*Sister Mortimer, who lives in New Jersey Stake, has filled many teaching positions in the Sunday School and has served also as Junior Sunday School supervisor in Washington, D.C., and New York Stake. She has held numerous other positions in the Sunday School and other organizations of the Church. Sister Mortimer graduated from Brigham Young University and taught school before her marriage. She and her stake president husband, George H. Mortimer, have four children and five grandchildren.

<sup>1</sup>Rhode Island General Assembly Records, Vol. 5; Hopkinton, pages 22, 47, 52. Narragansett Historical Register, Vol. 9, page 116. Austin's, Rhode Island Dictionary, page 155. Vital Records of Union, Conn., Vol. TM; page 1.

sible the Porter family had been in Westerly and later Hopkinton, simply by division of the town.

One colder day my family went with me. The children waited in the car, while my husband and I went into the Town Hall in Hopkinton. In the Land Record book we found record of a farm owned by Nathan which he had sold. In the deed he said, "But I reserve for myself the burying ground where my honored father John Porter is buried."

So Nathan's father was not Timothy, but John. My father had been right. I knew the answer and could prove the truth by Nathan's deed.<sup>2</sup>

10. Looking over previous research, I had notes of a John Porter who married Desire ..... I even had information of the children. This John and Desire did have a child named Nathan, who was the youngest and who was born at the right date and right place.<sup>3</sup>

11. I wanted to know more about John. We drove to Rhode Island again on vacation. The Town Clerk in Hopkinton was very helpful. He remem-

bered an old, old record book not previously seen. In it Nathan had given inventory at the death of his father, John, which gave the place and almost exact date of John's death.

I wanted to know more about Desire. My notes said she belonged to the Sabbatarian Church. I went to the secretary of the Sabbatarian Church in the Westerly area who was kind enough to show me the old minute books. There was Desire's name, up until the time of Nathan's birth but not mentioned afterward. I wonder—did she die soon after his birth, as many young mothers did in those days?<sup>4</sup>

It was amazing how many interesting details I was able to find about my ancestors, only a small part of which I have told here. The long-ago colonial America became closer and dearer during the quick journey there via the genealogical research road.

<sup>2</sup>Land Evidence Book, Vol. 3 & 4; page 355. (Drawn and recorded Aug. 10, 1785.)

<sup>3</sup>Rhode Island Dictionary, page 125. Town Meeting Records of Births, Deaths, and Indentures, Vol. II; page 40.

<sup>4</sup>Prohibit Council Records, 1771. Sabbatarian Church Record Book, III; page 236. Vital Records of Rhode Island, Vol. 10; page 109. Library File Reference: Genealogy.

• • •

#### THAT THE EARTH MAY NOT BE SMITTEN . . . (Concluded from page 128.)

*and be revealed from the days of Adam even to the present time. And not only this, but those things which never have been revealed from the foundation of the world, but have been kept hid from the wise and prudent, shall be revealed unto babes and sucklings in this, the dispensation of the fulness of times. (Doctrine and Covenants 128:18.)*

The great responsibility of carrying forward this essential program to the necessary successful culmination of God's work upon the earth has been given to The Church of Jesus Christ of Latter-day Saints. It must succeed, "lest the earth be smitten with a curse and the fundamental purpose of the earth life of man be wasted." For, without these covenants and sealings with their full import being invoked upon mankind in this life in preparation for the next state of existence, then the planned purpose of man's earthlife existence could not be completely fulfilled. This would have thereby placed a curse upon the earth, and this particular time would have failed in the onward progress of the spirit children of God.

#### Purpose of Temples

It is a known fact that from the very day of the dedication of the Kirtland Temple in 1836, only six years after the organization of the Church, until the present time, and with future projection, the Church with sacrifice and devotion has been and is a temple-building Church. The purposes of the erecting of these holy houses which are separate and apart from

our regular chapels and places of worship are clearly outlined. The Dedictory Prayer of the Kirtland Temple, which in itself was a revelation and was offered by the Prophet Joseph Smith, contained these excerpts:

*Thou . . . hast commanded thy servants to build a house to thy name in this place [Kirtland].*

*For thou knowest that we have done this work through great tribulation; and out of our poverty we have given of our substance to build a house to thy name, that the Son of Man might have a place to manifest himself to his people.*

*Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God;*

*And do thou grant, Holy Father, that all those who shall worship in this house may be taught words of wisdom out of the best books, and that they may seek learning even by study and also by faith, as thou hast said;*

*And that this house may be a house of prayer, a house of fasting, a house of faith, a house of glory and of God, even thy house;*

*We therefore ask thee to have mercy upon the children of Jacob, that Jerusalem, from this hour, may begin to be redeemed;*

*And cause that the remnants of Jacob, who have been cursed and smitten because of their transgression, be converted from their wild and savage condition to the fulness of the everlasting gospel. (Doctrine and Covenants 109:2, 5, 8, 14, 16, 62, 65.)*

Library File Reference: Temple Work.





NT 51



NT 48



NT 52



NT 49



# The Kirtland Temple

THE FIRST TEMPLE BUILT BY OUR PEOPLE

It was a raw, subzero January day; and the Arctic air, made colder as it whipped across Lake Erie, cut clean and crisp across my face. Too cold to snow, a fine frost drifted down to soften the distinctive architecture of the building across the street. I was looking to the west at the familiar main facade of the Kirtland Temple, the first temple built by our people.

I tried to visualize the plan behind the stucco and stone facade, and I wondered about the thoughts in the minds of the people who had built it. Why had they done without most of the things they wanted, and many they badly needed, in order to build it?

It may be difficult for us today, in an era of easy dollars and high costs, to appreciate the magnitude of this \$60,000 building project for a church only three years old . . . and for a people long on courage and faith but short on cash. The Church itself had little money. There were no rich men to endow the project.

Though the later temples of our people have been more elegant and more costly, it is doubtful if any required greater self-sacrifice and total involvement than this one did. The building of the Kirtland Temple was an accomplishment of a people inspired and united by a common purpose and an uncommon faith.

Not only were dollars scarce and members few, but the temple was erected between 1833 and 1836, during a period of great persecution. The Zion's Camp expedition, which was attempting to assist the Saints in Jackson County, Missouri, took many of the most able-bodied men who had been working on the temple.

While Zion's Camp took men and funds badly needed for building the temple, it did not stop the work. Older men and boys, backed by women who clothed and fed them, carried on in the places of those in Missouri.

The Mormon people have often effectively united their efforts to accomplish projects that would have been

beyond their individual capabilities. Seldom has this been better exemplified than during this period of toil and sacrifice at Kirtland. Heber C. Kimball recorded the following:

*Our women were engaged in knitting and spinning, in order to clothe those who were laboring at the building; and the Lord only knows the scenes of poverty, tribulation, and distress which we passed through to accomplish it. My wife had toiled all summer in lending her aid towards its accomplishment. She took a hundred pounds of wool to spin on shares, which, with the assistance of a girl, she spun, in order to furnish clothing for those engaged in building the temple; and although she had the privilege of keeping half the quantity of wool for herself, as recompense for her labor, she did not reserve even so much as would make a pair of stockings, but gave it for those who were laboring at the house of the Lord. . . .<sup>1</sup>*

After disbanding in Missouri, the men of Zion's Camp trekked the thousand miles back to Kirtland on foot and made the completion of the temple a priority business. They were not motivated by thoughts of high pay or "fringe benefits" or other rewards for which men often labor today, but only by joy in doing the work of the Lord.

Those who had teams went to the quarry to haul stone. Joseph worked right along with them.

*The prophet, being our foreman, would put on his tow frock and tow pantaloons and go into the quarry. The Presidency, High Priests, and Elders alike assisting . . . these all laboring one day in the week . . . brought as many stones to the house as supplied the masons through the whole week. We continued in this manner until the walls of the house were reared.<sup>2</sup>*

Why the urgency about building a House of the Lord during those trying times?

(Continued on following page.)

<sup>1</sup> Whitney, Orson F., *Life of Heber C. Kimball*, 1945 edition; Stevens & Wal-  
lis, Inc., Salt Lake City, Utah; pages 67, 68.

<sup>2</sup> Whitney, *Life of Heber C. Kimball*, page 68.



# The Kirtland Temple

*(Continued from preceding page.)*

Joseph had been commanded to build "... a house of prayer and fasting, to be a temple unto His [The Lord's] name";<sup>3</sup> and Joseph was given, in part, the purpose for such a house: "... Yea, verily I say unto you, I give you a commandment that you should build an house, in the which I design to endow those whom I have chosen, with power from on high."<sup>4</sup>

Obviously it was essential that a place be provided where certain keys

*(Continued on following page.)*

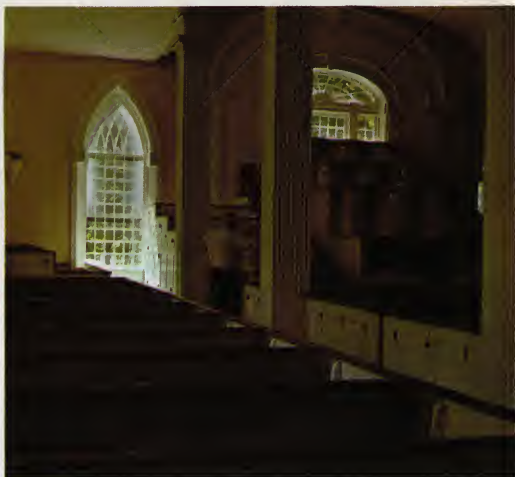
<sup>3</sup> Smith, Joseph Fielding, *Essentials in Church History*, 1928 edition; Deseret News Press, Salt Lake City, Utah; page 153.

<sup>4</sup> Smith, *Essentials in Church History*, page 154.

Right: The ground floor has two pulpits, one at each end. The east pulpit was reserved for Aaronic priesthood officers, and the west one seated the Prophet and two members of the presidency as well as leaders of the Melchizedek Priesthood. Curtains could be dropped to divide the main room into four sections when needed.



Second floor now looks much like first, but tables and chairs were used for the School of the Prophets.

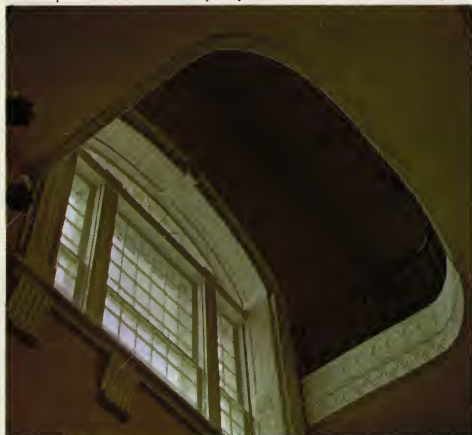


This single room on the main floor was used for worship services. Note New England style closed pews.



Above: The vestibule on the second floor shows the delicacy and beauty of the hand-crafted woodwork.

Below: Beautifully proportioned windows like this one provide touches of refinement to the building.



Above: The well-lighted entry vestibule and stairway to the second floor greeted all Church members.

Below: There were five rooms on the third floor. Priesthood quorums met in one, three nights weekly.



*(Continued from preceding page.)*

of authority could be given to the Prophet to carry out his assigned work in this Dispensation.

The Kirtland Temple was apparently not planned for the ordinances referred to by Elijah in the great revelation that later came to the Prophet in that very temple. There was no provision for a baptismal font for work for the dead. It was not designed for the vicarious work in behalf of the dead that is now performed in Latter-day Saint temples.

*(Concluded on following page.)*

Right: This is a typical room on the third floor where classes were held and Priesthood quorums met.



(Concluded from preceding page.)

It was a holy meeting place for the Saints, and a place "where the elders might receive instructions before going out to warn the world."<sup>5</sup> It was a vital place of preparation for the great missionary effort that was just starting.

From the time when the project was first revealed to Joseph Smith, in 1832, until the dedication, Mar. 27, 1836, the Saints worked diligently to complete the temple. As Tullidge recorded it:

*With very little capital except brain, bone, and sinew, combined with unwavering trust in God, men, women, and even children, worked with their might . . . all living as abstemiously as possible so that every cent might be appropriated to the grand object, while their energies were stimulated by the prospect of participating in the blessing of a house built by the direction of the Most High and accepted by Him.<sup>6</sup>*

Some meetings were held in the completed portions of the new building as early as the late fall of 1835, and throughout the next winter. There are many accounts of blessings given by the laying on of hands, anointings, and other ordinances performed during that period.

When the time for the dedication finally came, there was great rejoicing. Members gathered from miles around — even from the faraway Missouri settlements. Nearly 900 persons crowded into the relatively small meeting room for the initial dedicatory service. So many could not get in that the service was repeated on Thursday, March 31.

The prayer of dedication which had been given by revelation has become a model for all succeeding dedicatory prayers.<sup>7</sup>

In journals of many who attended are awesome accounts of heavenly manifestations, of ministering angels that appeared in the congregation, and of voices of heavenly choirs.

This was a historic occasion that moved men to poetry and music. It was the premier performance of the stirring LDS hymn, "The Spirit of God like a Fire Is Burning," written by W. W. Phelps expressly for the occasion.

Perhaps even more important than the dedicatory service was the meeting held on April 3, one week later.

It was near the close of that meeting when Joseph Smith and Oliver Cowdery, after retiring behind dropped veils and kneeling in silent prayer, saw the Saviour appear to them, standing on the breastwork of the center pulpit. He blessed them and accepted the building erected in His name.

After this vision closed, the heavens were again opened. Moses appeared and restored the keys of the gathering of Israel; Elias appeared and committed to them the keys of the dispensation of the Gospel of Abraham; Elijah appeared in fulfillment of the words of Malachi, "to turn the hearts of the fathers to the children, and the hearts of the children to their fathers. . . ." (See Doctrine and Covenants 110.) The restoration of the keys and authority, given to Joseph at that time, was an eloquent answer to why that house of the Lord was urgently needed.

There were other reasons for the building, too — urgent needs for a people who believed strongly in the importance of knowledge and education.

The Kirtland High School held classes there during the week. Special classes in Hebrew and other subjects were taught, many of them attended by Church leaders, including the Prophet. In the evening, quorum meetings were held on the attic floor, with the High Priests meeting on Monday, the Seventies on Tuesday, and the Elders on Wednesday. Each Thursday, the Prophet's father, who was then presiding patriarch of the Church, conducted a prayer meeting in the main hall. Choir practice was held several evenings in the week, and on Sundays the membership united in worship in their newly dedicated meeting place.<sup>8</sup>

Our authority for doing temple work today is based on the restoration of the keys of Priesthood necessary to those functions and especially upon the restoration of the keys held by Elijah.<sup>9</sup>

The building of the Kirtland Temple, and its use by our people for such a short time, was not an end but a beginning — a necessary prologue to the great events that followed, and to the fuller unfolding of the Gospel Plan that was to come later through the Prophet Joseph and his successors.

<sup>8</sup> See Roberts, *Comprehensive History of the Church*, page 394.

<sup>9</sup> See Berrett, William E., *The Restored Church*, 1958 edition; Deseret Book Company, Salt Lake City, Utah; page 159.

(For Course 29, lessons of June 2 and 9: "Mission of Elijah" and "Work for the Dead"; for Course 19, lesson of June 9, "Temples"; for Course 11, lessons of August 18 and 25: "Temples" and "Temple Work"; and for Course 7, lesson of June 2, "Joseph Smith, Our First President.")

<sup>5</sup> Smith, *Essentials in Church History*, page 154.

<sup>6</sup> Tullidge, Edward W., *Women of Mormonism*, 1877 edition, New York; page 82.

<sup>7</sup> Smith, *Essentials in Church History*, page 190; see also Doctrine and Covenants, Section 109.





NT 50

NT 46

NT 47

NT 53

Dorothy P. Handley





# THE GOOD SAMARITAN

A FLANNELBOARD STORY BY MARIE F. FELT

Once upon a time, the only people we thought of as our neighbors were the people who lived next door, or on the next block, or even down the road a little way. But today things are different. We have learned that all the people in the world are our neighbors. If we travel in a jet airplane, we can visit our neighbors in other lands in a very short time. Sometimes it takes us only a few hours.

In the days that Jesus lived, such visits to far-away neighbors were not possible. But even in that land at that time, Jesus had to help the people understand that *all* the people they knew or met were their neighbors, and not just the ones they knew and liked best. He wanted them to know that we should be kind to all of our Heavenly Father's children.

At one time Jesus Himself experienced the results of unfriendliness as He passed through the villages of Samaria. Knowing how these people felt toward the Jews, Jesus "... Sent messengers . . . into a village of the Samaritans, to make ready for him [but] they did not receive him. . . ." (Luke 9:52, 53.)

When the disciples learned of this, they became very angry. They wanted Jesus to punish these people—even destroy them. But Jesus would not. He reminded them that He had "... not come to destroy men's lives, but to save them. And they went to another village." (Luke 9:56.)

Perhaps because both the Jews and the Samaritans needed to be kinder to each other, Jesus used them to illustrate to a lawyer what he meant in answer to the question, "Who is my neighbour?" The lawyer had asked this after quoting the two great commandments given by the Lord which said, "... Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." (Luke 10:27.)

(For Course 3, lesson of June 9, "We Love Our Neighbors as Ourselves"; for Course 9, lesson of June 30, "A Leader Serves His Fellow Men"; for Course 13, lessons of June 2, 9, and 16, "Service"; and for Course 24, lesson of June 23, "Neighborliness.")

For the location of His story, Jesus chose a place the lawyer knew about. It was the road from Jerusalem to Jericho that went through mountainous country and was dangerous to travel on because it was a lonely road infested with robbers.

He said, "... A certain man went from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment [clothing], and wounded him, and departed, leaving him half dead.

"And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side." (The priest was an official of the church; a man who was supposed to represent God to man. He did not help the wounded man.)

"And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side."

"But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him,

"And went to him, and bound up his wounds, pouring in oil and wine, and set him on his beast, and brought him to an inn, and took care of him. (End of Scene I.)

"And on the morrow when he departed, he took out two pence [pieces of money], and gave them to the host [landlord of the inn], and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee."

Then turning to the lawyer, Jesus said, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

There was no question in the lawyer's mind, so he said, "... He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." (Luke 10:30-37.) (End of Scene II.)

A Levite is a descendant of Levi, one of the sons of Jacob. The Levites were instructed by the Lord to devote themselves exclusively to His work. They were to be the Israelites' what teachers and preachers of the Gospel are now. In the kingdom of Judah, they became a powerful body politically as well as ecclesiastically.



# SCENE 1



# SCENE 2



## How To Present the Flannelboard Story

### Characters and Props Needed for this Presentation:

- A wounded man on the ground. (NT46.)
- A wounded man with bandages. (NT47.)
- A Priest. (NT48.)
- A Levite. (NT49.)
- A Samaritan man kneeling. (NT50.)
- A Samaritan man standing. (NT51.)
- An inn keeper. (NT52.)
- A donkey upon which the wounded man is placed. (NT53.)

### Order of Episodes:

#### Scene 1:

*Scenery:* An outdoor scene in mountainous country. A road is seen which cuts through the mountains.

*Action:* The wounded man (NT46) is seen lying on the road. The Priest (NT48) appears first and gives no help. Next the Levite (NT49) comes but offers no help. Following this the Samaritan (NT50) comes. He binds up the wounds and places the man (NT47) on his beast (NT53). He takes him to an inn.

#### Scene II:

*Scenery:* An outdoor scene with an inn on one side of the road.

*Action:* The innkeeper (NT52) is seen standing outside of the inn. The Samaritan (NT51) has just arrived with the wounded man (NT47) riding on his donkey (NT53). The innkeeper is paid by the Samaritan, and told to take care of the injured man until he is well again.

Library File Reference: Jesus Christ—Parables.

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## PHOTO AND ART CREDITS

Arnold Friberg: art—front cover.  
H. Armstrong Roberts: photo—113.  
Bill Johnson: art—115, 131, outside back cover.  
Dale Kilbourne: art—118, 122, 142.  
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G. Robert Ruff: inside photos—center spread.  
Virginia Sargent: art—133.  
Boyd Helquist: Tonga photos—136, 137.  
Connie Hall: Taiwan photo—137, Utah photo—136.  
Bernard E. Knapp: Taiwan photo—136.

Randy Jones: Germany photo—136.  
Joan Parker: California photo—136, France photo—137.  
Keith McClellan: Mexico photo—137.  
Tracy Wilson: Samoa photo—137.  
Ralph Clark: photos—140, 141.  
Charles J. Jacobsen: art—inside back cover.

• • •

## APPLICATIONS ARE SPECIFIC

Lessons taught and lessons learned find their fruition in lessons *applied*. Recently a class of older youths were discussing the vision of Peter wherein the ancient apostle learned that the Gospel was for all people, not just the Jews. When asked what this lesson could mean to them "this very week," a silence fell over the class. Then someone ventured that "we should all be missionaries." It was a good idea.

Then a young lady said, "Peter was looking at the 'gentiles' as a symbol of hate and ostracism. This vision taught him to look beneath the surface to find what is in the hearts of men. I think that this week I can look beneath apparent actions of my friends to find their motives and purposes. When I find a 'gentile,' rather than ostracise her I will try to learn her heart's desire and I will befriend this person and help her."

This young person caught the idea of application in the specific form which applications must take. Teachers can help students make *specific* applications and enjoy the fruits of Gospel living.

THE INSTRUCTOR COMMITTEE  
Lorin F. Wheelwright, Chairman.

## OUR FIRST ROCKY MOUNTAIN SUNDAY SCHOOL

(Cover)

Study closely our picture of the first Sunday School in the Rocky Mountains.

Can you doubt that Richard Ballantyne was a truly great teacher?

Arnold Friberg has caught the spirit of one who loved children so much that he wanted to "share" with them the principles of the Gospel that had been a rich source of joy and satisfaction in his own life.

A study of this painting is an inspiration to anyone who desires to become a great teacher.

—Kenneth S. Bennion.



LIBRARIANS CAN FIND . . .

## New Horizons For Teacher Service

by Claribel W. Aldous

The teaching in the Junior Sunday School can be made more effective through the efforts of a dedicated librarian. There are many ways in which a librarian can assist and inspire teachers. Some of the ways are:

1. She can prepare charts for faculty meetings — charts which will emphasize important elements in teaching. For example, she could prepare a chart showing that persons remember about ten per cent of what they hear, 60 per cent of what they see, and 90 per cent of what they do. This may inspire a teacher to bring more activity into the lesson, to make the learning situation one of active application of the principles involved.

(For Junior Sunday School librarians, and for all officers and teachers.)

2. The librarian can solicit, several weeks in advance, a list of the materials and items teachers will need. Then she can locate, compile, and prepare all the materials to have them ready the Sunday when they will be picked up by the teachers. Her assistance in obtaining all the proper maps, charts, and other visual aids can be of special value to the substitute teachers who sometimes lack the time required to gather such materials.

3. Another way a librarian can help teachers is by giving special instruction on making and using visual aids. She could plan a clinic for all teachers to teach them the fundamentals of audio-visual preparation and presentation. Also, she could prepare a "Basic Teacher's Kit" for each teacher. This may be

a plastic bag containing chalk, blackboard eraser, paper pad, and pencil (to be returned after class).

4. The librarian can do research and careful study of the lessons and lesson objectives so that she can assist teachers in selecting the aid that will contribute the most support to the lesson.

5. The issuing of a catalog of library materials can also be helpful for teachers. The catalog should list the materials available for use, and thereby save teachers time in making selections and collecting materials. Another way to apprise teachers of what material is available is by selecting a few aids to display at prayer meeting. This would also stimulate use of the materials.

Library File Reference: Libraries.



# THE SUNDAY SCHOOL OF 1963

by General Superintendent George R. Hill

Ever since the appointment of the Coordinating Committee and the report of that committee at the general priesthood meeting of the October, 1962, General Conference, a great many stake and ward Sunday School superintendents have written to me as to what all that means to the program of the Sunday School for 1963 and later.

The report of the Coordinating Committee has now been published in the *December Improvement Era*, beginning on page 936. It is a remarkable report and is well worth reading. A brief excerpt follows:

"The key to the correlation movement given us when the First Presidency in an important communication some years ago declared the fundamental principles on which we were to build. In this communication the First Presidency had said:

"The home is the basis of a righteous life and no other instrumentality can take its place nor fulfill its essential functions. The utmost the auxiliaries can do is to

aid the home in its problems, giving special aid and succor where such is necessary; that in aiding the home, the auxiliaries may well consider thinking of home life of the people as having three periods: the first from birth to twelve years of age, or the childhood period; then the youth period from twelve years up to the early twenties; and then adulthood, from the early twenties to the end of life."

"... Tonight President McKay has requested that we report to this great body of the priesthood of the Church the correlation program as it has now progressed since the first announcement one year ago."

Elder Harold B. Lee is chairman of the Church Coordinating Committee. He is assisted by Elder Gordon B. Hinckley planning for the children up to twelve years of age, Elder Richard L. Evans for the youth, and Elder Marion G. Romney for the adults.

President McKay has requested that the Coordinating Committee read and evaluate every manual

and teacher's supplement, every visual aid, etc., that has been used, to the end that *nothing* will be lost but will be made available as needed.

Accordingly the Coordinating Committee has called various members of the general boards to do this reading, evaluating, and coordinating. Brothers Reed H. Bradford, Daniel A. Keeler, Marion G. Merkle, Keith R. Oakes, and Ralph B. Keeler have been released from the Sunday School General Board for this important work.

The 1963 manuals are all published and possibly may be revised for 1964. I look for the coordinating council to write a series of manuals for 1965 and to divide the Sunday School courses of study into a series for children, another series for youth, and a third series for adults.

The Sunday School program for 1963 will go forward as planned, and changes—if any—will be announced in *The Instructor*.

Library File Reference: Sunday Schools—Mormon—Local Leadership.

## Answers to Your Questions

### Are Ward Funds Used for Library Aids?

Q. May ward budget funds allocated to the Sunday School be used to purchase INSTRUCTORS and teaching aids and kits for the ward library?

A. Yes. Moreover, it is desirable to have three *Instructors* for the ward library each month.

### Can Courses of Study Be Changed?

Q. If a teacher feels dissatisfied with a course of study, is it permissible for the teacher to use his own course of study on the *Standard Works*?

—Regional Conference.

A. No, such practice is not recommended for the following reasons:

1. There would be no stake monthly preparation-meeting class for such a teacher, who ordinarily needs such help.

2. The course of study would not be approved by the Reading Committee of the General Authorities.

3. Those moving in or out of the ward would have no continuity of subject matter for the balance of the year.

4. There is no subject matter upon which a stake board member may confer with the teacher for the improvement of teaching. Fortunately, there are few teachers who do not follow the course of study. It is less than one per cent.

—Superintendent Lynn S. Richards.



## A PRAYER FOR LEADERS

by Della Adams Leitner

Dear God, may all who are in power  
Be led this day to know  
That they are instruments of thine,  
That through them love may flow  
With wisdom, strength, and help to make  
The better world we seek  
Of peace and happiness. Oh, give  
Them righteous words to speak.

And as we pray for them, we ask  
For our own selves the will  
To work with them unselfishly  
Their great task to fulfill—  
By service, prayer, faith and trust  
That Thou in love will lead  
Thy people in all lands, and bless  
Their efforts to succeed.  
Oh, may our leaders look to Thee  
In faith and true humility.

## Memorized Recitations

for June 2, 1963

To be memorized by students in Courses 7 and 13 during April and May, and recited in the worship service of June 2 (taken from A Uniform System for Teaching Investigators).

### COURSE 7:

(This scripture applies to prayer and exercise of faith.)

"Jesus answered and said unto them, Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also if ye shall say unto this mountain, Be thou re-

moved, and be thou cast into the sea; it shall be done.

"And all things, whatsoever ye shall ask in prayer, believing, ye shall receive."

—Matthew 21:21, 22.

### COURSE 13:

(This scripture applies to the resurrection.)

"The soul shall be restored to the body, and the body to the soul; yea, and every limb and joint shall be restored to its body; yea, even a hair of the head shall not be lost; but all things shall be restored to their proper and perfect frame."

—Alma 40:23.

## COMING EVENTS

Apr. 5, 6, and 7, 1963  
Annual General Conference

...

Apr. 7, 1963  
Semi-annual  
Sunday School Conference

...

Apr. 14, 1963  
Easter Sunday

...

May 12, 1963  
Mother's Day

...

June 9, 1963  
"Bring-a-Friend" Sunday

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DAVID LAWRENCE MCKAY, First Assistant General Superintendent; LYNN S. RICHARDS, Second Assistant General Superintendent;

WALLACE F. BENNETT, General Treasurer; PAUL B. TANNER, Assistant General Treasurer; RICHARD E. FOLLAND, General Secretary

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WHEREVER A CHILD LIVES CAN BECOME A BEAUTIFUL PLACE FOR HIM. . .

# HOMES THAT CHILDREN

Little children need the protection and security of good homes, and to provide shelter for their children is one common responsibility of all parents. Children have many needs—needs which conscientious parents try to fill. A comfortable home adapted to its particular climate meets most physical

(For Course 1a, lesson of June 2, "People Have Homes," and lesson of August 4, "Making New Homes"; for Course 1, lesson of November 17, "I Came to Live in a Family.")

wants, safeguarding parents and children alike from man and nature. Yet there are other needs which are equally important, and these also must be met. Happiness is among these "equally important" requirements. According to Hamilton, six things are requisite to a happy home: "Integrity must be the architect, and tidiness the upholsterer. It must be warmed by affection; lighted up with cheerfulness; and industry must be the ventilator,



At Nukualofa, Tongatabu Island, Tonga, a site is selected and adults lash native poles together forming a house frame.



Three days later, the home is ready for the family to move in. These proud children stand in front of their new home.



Connie Hall enjoys sitting in easy chair in her home that has artificial lights and warm air. She lives in Springville, Utah.



A protective bamboo fence surrounds the yard in which this little boy plays in Tai Chung, Taiwan, Nationalist China.



Petra Kainzinger lives in an apartment house with her parents in Offenburg, Germany. She holds small, model cottage.



Standing in front of a modern American cottage is young Phillip Hutchings, Redwood City, Calif. Notice the lawn.

# CHERISH

renewing the atmosphere and bringing in fresh salubrity day by day; while over all, as a protecting canopy and glory, nothing will suffice except the *blessing of God.*" Especially fortunate are those children who, besides having good homes, enjoy a spiritual atmosphere created by parents obeying the principles of the Restored Gospel.

Library File Reference: Family Life.

*Below: These children of Monterrey, Nuevo León, Mexico, greet passers-by from the doorway of their stucco home.*



*Above: Inside this large open window, the Judah family is comfortable. This home is located at Nancy, France.*



*Shao Ching, a wee Chinese girl, is framed by the window of her main living room in her home in Taihoku, Taiwan (Formosa). The bars across the window not only keep her from falling out but also keep unwelcome people from entering in.*



*A young Tongan, Sione Tau, basks in the tropical weather of Eva, Tonga. See the thatching and the metal roof.*



*Kneeling in front of his own home in Samoa is Mekitafa Vaifanua. Palm leaves woven into mats become wall sides.*



# "It May Not Be On The Mountain Height"



Senior Sunday School Hymn for the Month of June

"It May Not Be on the Mountain Height," author, Mary Brown; composer, Carrie E. Rounsefell; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 75.

This wonderful missionary hymn is deservedly well-known and enjoyed. It is not merely a poem expressing devotion and a resolve to be of service in the Lord's work; but, in addition, it is a true hymn being addressed to Deity exactly as a prayer is offered to our Heavenly Father. Let us be reminded, therefore, by ourselves and also by the chorister at hymn practice time, that we are to think of Him

whom we are addressing. We are singing to heaven and not to the chorister.

"O Savior, if thou wilt be my guide," "I'll answer, dear Lord, with my hand in thine," and "I'll say what you want me to say, dear Lord" are the words which address clearly our petition and our promise.

This, with the chorus, is a long song. The chorister will do well to heed the specific metronome indication of 52 beats per minute and the dotted quarter note. The time signature is a compound one so

that there should be two beats given per measure, and not six. It can easily be calculated that each stanza should take a trifle less than a minute to sing, there being 48 beats per stanza. We strongly recommend this tempo as being suitable and comfortable. If correct, it will also be easy to beat.

These are words worth remembering. Memorize them, and use them when you are assigned next to give an address before the faithful.

—Alexander Schreiner.

(The hymn for July will be, "They the Builders of the Nation," *Hymns*, No. 173.)

## The Nature of Organ Stops, Part II

In the February, 1963, *Instructor*, we considered the organization of an organ as a whole; and we discussed the purpose of the various divisions of an organ. We are ready now to consider, in general, the kinds of stops with which each of these divisions is furnished.

There are basically four kinds of stops: 1. Diapasons, which produce the normal organ tone by means of pipes of medium scale or circumference. 2. The various organ flutes, which offer flute qualities by means of large scale (wide) pipes. 3. The various grades of "string"- or "violin"-toned stops, which use pipes of slender scale; that is, the pipes are slender in comparison to their length. 4. Reeds, which produce their tones with the help of brass tongues vibrating at the bottom of resonator pipes.

Each of the above basic types appears in a great variety of shades and "colors." For example, the

Diapasons may be loud, medium, or soft, depending on their use; and they may tend to be either flutey or stringlike. The flute family may be presented either in metal or wood pipes, and they may be either covered or open. In addition, they may vary in loudness. The string family may appear in a mellow, "broad" type, or may be of medium, or even of "keen" variety. Again, it may vary anywhere from loud to delicately soft.

The reed stops are subdivided first as to chorus reeds and imitative solo reeds, the chorus reed stops being trumpet tone—used not so much for trumpet calls, but rather to add a quality of "bite" or aggressiveness to the organ tonal mass. The imitative solo reeds are used more generally for solo melodies, as are clarinets, oboes, fagotti, and English Horns.

All these many diverse types of tonal qualities are then available

at various pitches. The 8-foot stops all sound at the normal pitch as does a piano or violin. The reason for this length designation is that the bottom C tone, two octaves below middle C, is sounded by an open pipe which is very nearly 8 feet in length. The tenor C, an octave higher, is sounded by a 4-foot pipe, and middle C by a 2-foot pipe. In the organ pedals, for profound, deep tone, the bottom C may be sounded by a 16- or even 32-foot pipe, these sounding respectively one or two octaves lower than the normal 8-foot pitch.

In the Salt Lake Tabernacle organ the four basic classes of stops are available as follows:

Diapasons: 32, 16, 8,  $5\frac{1}{3}$ , 4,  $3\frac{1}{5}$ ,  $2\frac{2}{3}$ , 2,  $1\frac{3}{5}$ , 1, and higher.

Flutes: 32, 16,  $10\frac{2}{3}$ , 8, 4  $2\frac{2}{3}$ , 2,  $1\frac{3}{5}$ , 1.

Strings: 16, 8, 4.

Reeds: 32, 16, 8,  $5\frac{1}{3}$ , 4, 2.

This second part on the subject of organ stops relates naturally to the first. In some future issue we will consider a long list of stop-

names, and classify and relate them into the various categories as outlined above. With this information, organists will be able to

choose stops with a better understanding of their purposes.

—Alexander Schreiner.

Library File Reference: Music—Instruments.

## Junior Sunday School Song for the Month of June

"My Tithing Gives Me Happiness"; author, Vilate Raile; composer, Tracy Y. Cannon; *The Children Sing*, No. 67.

There is a wonderful lesson on tithing in the song, "My Tithing Gives Me Happiness." Both the text and music are written simply so that children can understand and learn them. This song should give children the impression that they are part of the Church, and that what they do is important.

Striving for perfection is also a goal for children, and they can become perfect tithe payers if adults do not unwisely interfere. When a child saves a penny from a dime and pays tithing with it, it is equally acceptable to the Lord as a hundred dollars tithing paid from a thousand.

### To the Chorister:

You should pay a full tithing to sing this song convincingly to children, because they are discerning and notice your sincerity.

Sing the song for children to hear it. Then show them about tithing by putting ten equal pieces of money across a chart. Use real money; pictures will not have the same meaning. Have the children count the money. Then, take away one of the ten pieces of money to let them see what a small portion the Lord requires, compared to what we may keep. Have the older children help show this on the following Sunday of the month.

Sing the song again for them to hear it. Be sure to enunciate clearly so that the message has meaning. Next, teach the song by rote—

phrase-wise, using the interval beat pattern.

Sing the song each Sunday before expecting children to remember it. There will be some who have not heard it before because of absence, some who will not retain the message, and some who did not understand or were not interested during previous presentations. *Repetition is necessary when teaching songs to children.*

### To the Organist:

This song might be used as a part of the preludial music the month before introducing it as the song of the month.

The melody and words are phrased to fit together; therefore you should indicate the phrases when playing it.

The simplicity of the melody should be maintained by using a planned fingering. However, the left hand and accompaniment will largely determine whether the song sounds jerky or smooth. There are few repeated chords.

Because the bass notes move continually, they should be played with a definite fingering, almost as a scale is played. Play the left hand alone when practicing. This will help you to hear how perfected the accompaniment has become.

Hearing accompaniments played beautifully helps children to know of and appreciate good music.

—Mary W. Jensen.

(The Junior Sunday School song for July, 1963, will be, "I Know That My Redeemer Lives"; author, Samuel Medley; composer, Lewis D. Edwards; *The Children Sing*, No. 17.)

## June Sacrament Gems

### FOR SENIOR SUNDAY SCHOOL

"He that loveth his brother abideth in the light, . . ."<sup>1</sup>

<sup>1</sup>1 John 2:10.

### FOR JUNIOR SUNDAY SCHOOL

Jesus said:

"Blessed are the pure in heart: for they shall see God."<sup>2</sup>

<sup>2</sup>Matthew 5:8.

## Organ Music To Accompany June Sacrament Gems

Darwin K. Wolford



◀Nursery children can enjoy books, too, at Sunday School. Sister Janet Stokes of the Weber Heights Stake is sharing a book with her Course 1 tots on sleeping and awakening, "Time for Bed."

## WHEN WE ARE SLEEPING & AWAKENING

by Addie L. Swapp

No more glorious event than the resurrection of Jesus has ever transpired.

We have pictured Jesus saying, "Mary!"; and of her recognizing Him and realizing that He had in very deed risen from the dead.

(John 20:16.)

To believe in Christ's resurrection is requisite in developing a feeling of security—a security that is basic for a growing and everlasting faith.

Little children must first feel a certainty that the day with all its interests and wonders will follow the beautiful night, when all the world has been asleep.

Teaching aids for these lessons, and for all lessons in Course 1, should be experiences with lovely, pertinent books.

(For Course 1, lessons of April 21 June 2 and 9: "Heavenly Father Gives Us the Night," "Who Sleeps," and "Who Awakens"; for Course 1a, lesson of December 1, "We Care for Ourselves.")

A *Child's Good Night Book* by Margaret Wise Brown, is a book that makes children and grownups feel and see the wonders of life that are taken for granted. Here, children catch the slow rhythm of a sleepy world.

For small children there is something a little mysterious and magical about sleeping and waking; and they will fall happily into the spirit of Alvin Tresselt's book, *Wake Up, Farm!* that tells in rhythmic words and sunny pictures how morning comes.

What a wonderful experience there is for all the children in Course 1 to share in Charlotte Zolow's *Sleepy Book*. Against a dream-like blue background birds and beasts are going to rest—each in its own way. And on the last page a little boy and girl are snugly tucked in their beds, with a growing assurance that a time for waking will follow.

How are books going to be made available so that teachers can make this contribution to the religious feelings and understanding of the children in Course 1? Perhaps this should be determined by stake and mission and ward and branch officers. Lovely books are expensive but their contributions to the lives of the children in the Church should be of interest not only to Sunday School workers but also to parents in the stakes and wards.

A cooperative effort would make it possible for children in the wards to have rich experiences each Sunday morning with artistic books that enrich the message of the lessons. Enjoying lovely books is an activity that all children in Course 1 should participate in during the "experiencing" part of the lesson each Sunday morning.

Here is a selection of books for the nursery book corner or table:

1. Zolotow, Charlotte, *Sleepy Book*; New York, Lothrop, Lee & Shepard Co., Inc. (Deseret Book Co., \$2.73.)

Against a dream-like, blue background, birds and beasts are going to rest—each in its own way. And on the last page a little boy and girl are snugly tucked in their beds.



2. Tresselt, Alvin, *Wake Up, Farm!*; New York, Lothrop, Lee & Shepard Co., Inc. (Deseret Book Co., \$2.73.)

Good Morning! Another day is beginning and one by one the farm animals come back from "the fields of sleep"—the horse in her stall, the baby colt, the roly-poly pigs, the baby lambs, the tabby cat, the buzzy bees, and last of all the little boy.

3. Brown, Margaret Wise, *A Child's Good Night Book*; New York, William R. Scott, Inc. (Deseret Book Co., \$3.00.)

Capturing the slow rhythm of a sleeping world, Margaret Wise Brown writes of birds and animals; automobiles and sailboats; and, finally, children as they settle down for the night in quiet darkness.

4. Bertail, Inez, *Time for Bed*; Garden City, New York, Doubleday & Company, Inc. (Deseret Book Co. \$1.50.)

Tony is just three years old. Tony's mother must get supper ready. Tony gets ready for his bath. His mother lets him sail his tiny boats in the tub. He gets into bed. They say good night.

5. Tresselt, Alvin, *Sun Up*; New York, Lothrop, Lee & Shepard Co., Inc. (Deseret Book Co., \$2.75.)

It is a hot day until the storm comes. Then the little boy stands beside his father and watches it rain. Afterwards he enjoys a cool freshness as the sun shines in the western sky.

Library File Reference: Teachers and Teaching.





# WHEN SHALL I MARRY???

by Reed H. Bradford

They looked lovely as a bride and groom. They were young, exuberant, and happy. Now, a few months later, exuberance and happiness had vanished and had been replaced by confusion, sorrow, and despair. What had produced this change?

In the first place, these two young people found out that they differed widely in some of their basic values. She was deeply religious; he tended to be indifferent toward his religion. They had not really discussed these things before marriage. Both had been reared in homes with many material comforts, but now they found he was not well enough trained in an occupation to provide such comforts. He had decided to give up his job and get more formal educational training.

After exploring several possibilities, they had reluctantly decided to borrow the money from their parents. This would pose some real problems.

Before their marriage, they had always seen each other under favorable circumstances and had very few trying discussions; but these new problems they had encountered in marriage had resulted in some unpleasant disagreements and quarrels.

Most individuals look forward to marriage with feelings of joy and great anticipation. This can be a great advantage for the success of one of the most significant events in the lifetime of an individual. But there are also other equally important factors to be considered.

(For Course 29, lesson of June 16, "Marriage for Eternity"; and of interest to all who someday contemplate marriage.)

Perhaps the first thing one should examine in thinking of marriage is his basic attitude toward it. Many individuals conditioned by the circumstances in their society think that marriage is something that succeeds by itself. Many stories, movies, and novels portray the meeting of a man and a woman and then after a few small difficulties, they unite and "live happily ever after." But it does not happen this way.

Successful marriage demands that a man and woman know and practice some important principles of human behavior. It demands that they have respect for one another. They must be aware of each other's needs. Marriage involves questions of finances, child rearing, social activities, and religion, as well as many other things. The more knowledge and understanding one has of these things, the greater his chances of achieving a successful marriage.

For members of The Church of Jesus Christ of Latter-day Saints, marriage is a sacred covenant involving one's Heavenly Father in addition to one's mate. Any children born to the couple are also involved in this covenant, and through them the covenant affects generations yet unborn. One might conclude, therefore, that one should consider marrying when one has found an individual with whom one has the potential of magnifying such a covenant.

Since marriage places some important demands on the individual, he should possess certain kinds of maturity aside from mere physical maturity. One could define maturity in various ways. In this discussion, four different kinds of maturity will be analyzed: intellectual, emotional, social, and spiritual. Maturity, of course, is a process; the longer one lives, the more mature he should become.

## Intellectual Maturity

This kind of maturity may be defined as the ability to think and reason logically. "Come now, and let us reason together, saith the Lord. . ." (Isaiah 1:18.) The individual in making any decision should gain the most pertinent knowledge possible. The Lord has said, ". . . Treasure up in your minds continually the words of life, and it shall be given in the very hour that portion that shall be meted unto every man." (Doctrine and Covenants 84:85.) The person who is thus able to think and reason is better able to see all the aspects in a given situation. In the selection of a mate he is not blinded by lack of information about the other main characteristics of the individual to whom he is physically attracted.

## Emotional Maturity

Feelings are a part of the personality of man. He has emotions. One of the greatest assignments given

## ON GOSPEL TEACHING IN THE HOME

to man by the Lord is to learn to manage them. That is, he learns to express them at the right time, at the right place, and to the proper degree. It is easy, however, for one to permit himself to be managed by his emotions instead of managing them.

An individual becomes physically or emotionally attracted to a member of the opposite sex. This may become the chief basis upon which he makes a decision to marry. Certainly, this is the basis which is emphasized in movies, novels, television, and radio (in many societies). He, as a wise individual, however, will give equal importance to other factors—such as the basic religious values, the background, the intelligence, and the maturity of a prospective mate. The ability to manage one's emotions can be a priceless asset in marriage.

### Social Maturity

Marriage involves a very intimate relationship with an individual. Learning to work constructively with others is a real achievement. In an earlier article the concept of "paired unity" was used. Such unity means that two individuals respect each other. They are able to complement one another in the sense that they are able to give each other understanding, encouragement, and strength. Each may possess advantages or desirable characteristics that may not be present in the other, or at least not to the same degree.

A socially mature person has a positive attitude toward others. He seeks to establish friendly relationships with them. If he is able to do this, they are much more likely to listen to him and be receptive to his own ideas and objectives than if they have feelings of indifference or rejection.

In marriage, a socially mature person has assets that will help him greatly with his mate, his children, with his in-laws, as well as human beings generally.

### Spiritual Maturity

"For I am not alone," said the Saviour on one occasion. (*John* 8:16.) He was referring to the fact that His Heavenly Father was with Him in all that He did. Every member of The Church of Jesus Christ of Latter-day Saints has the opportunity of using great spiritual influences in his life. Perhaps the most important of these is the gift of the Holy Ghost. If one has been properly baptized into the Church, been confirmed by one holding the proper authority, and has demonstrated integrity in living the principles of the Gospel, the influence of the Holy Ghost can be a great factor in all that one does.

If therefore one has the right understanding of marriage and all that it involves, if he has some

knowledge and understanding of all the basic things involved in it, if he has a reasonable amount of maturity in the areas mentioned, and if he has chosen his mate wisely—he can look forward with faith to the achievement of the kind of marriage envisioned by our Heavenly Father. Such qualities as these require some years of experience. Many teen-age marriages run into difficulty because the individuals involved have not had the experience and the time to develop the qualities that a successful marriage demands. But age, in and of itself, does not guarantee success. The crucial question is the nature of the personalities involved, regardless of their chronological ages.

Library File Reference: Marriage.

## SUGGESTED AGENDA FOR HOME EVENING

Prayer.

Hymn: "It May Not Be on the Mountain Height," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 75.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number.

Lesson: "When Shall I Marry?"

Let the family members summarize what they consider to be the important things to remember when one should marry.

Parents can help the children understand the important things to consider by reviewing the basic aspects of marriage. For example, they might indicate how backgrounds affect people's ability to adjust to one another. They could discuss the importance of finances.

In some societies teen-agers engage in the practice of dating one person only out of a considerable list of them. What might be some possible dangers in such a practice?

Let each member of the family, where appropriate, give himself an analysis of how mature he is intellectually, emotionally, socially, and spiritually. For example: "Does emotion play a big part in making decisions?" "Do you get all pertinent knowledge you can before you make a decision?" "Do you let others determine your behavior in a sense that if they are unkind, you will be unkind; or can you manage your emotions to the extent that you are patient when they are impatient or loving when they are unloving?" "Do you seek to establish friendly relations with others?" "Do you treat them as you, yourself, would like to be treated?" "Do you feel the influence of the Holy Ghost in your life?"

If you have areas in which you feel you are immature, try taking one of these areas for an extended period of time and concentrate on it with the object of reaching greater maturity.

Song: "My Tithing Gives Me Happiness," *The Children Sing*, No. 67.—Children.

Scripture Memorization: The family will memorize Doctrine and Covenants 88:26.

Hymn: "The Time Is Far Spent," *Hymns*, No. 184.—Family.

Closing prayer.



# You, too, can illustrate on the chalkboard



One of the most remarkable objects on earth is a medium sized, bony structure located above the human's shoulders—called a *head*.

Many uses have been found for this sphere. It tells the rest of the bodily attachments how to act. Looking, speaking, hearing, smelling, and even thinking are all functions peculiar to this orb.

A head is something no one could do without, and something everyone should have more to do with. Outside of normal uses, this "upper story" attachment can be made to fit effectively into the classroom role of chalkboard illustrating.

Anyone can illustrate on the chalkboard who possesses a portion of the "I-want-to" and "I-am-going-to" attitude.

If you have the desire to increase your effectiveness as a teacher through chalkboard illustrating, all you need is a piece of chalk and a chalkboard.

Simplicity is important. Elaborate chalkboard illustrations stifle student learning when the pupils try to reproduce them in their notes. In contrast, simplified teacher sketches result in more student participation.

To help you discover a hidden treasury of effective teaching, let us (1) discuss basic principles of creating simple cartoon heads on the chalkboard, and (2) consider various approaches you might apply in the classroom with the cartoon head.

## Creating the Head on the Chalkboard

Probably you have observed that people's heads are basically in the shape of an egg or balloon. Try drawing a balloon as illustrated in figure 1.

Because a head has three dimensions and is the same on each side,

draw a fine dividing line vertically around the balloon. (Figure 2.)

Divide the top and bottom half of your balloon with a fine line going around horizontally, meeting the other lines at right angles. (Figure 3.)

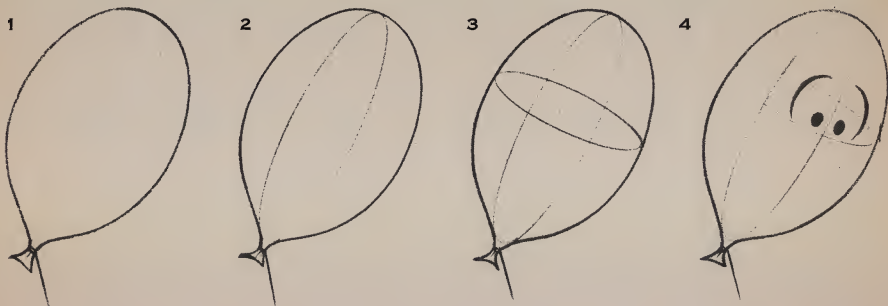
The eyes are always placed on the horizontal guide line with one of the vertical lines running be-

tween the eyes. Attach the ears on this same horizontal line. (Figure 4.)

The nose goes directly under the eyes on the vertical line, which you can sketch in about any shape or size you desire.

Next add the mouth and hair (figure 5), and you have before you one of the most effective visual

(For Course 27, lessons of June 23 and 30: "Look for the Teaching Moments" and "Learning Processes that Affect Behavior"; and for all teachers.)



## JUNE TEACHER IMPROVEMENT LESSON

aids that can be sketched on a chalkboard.

In creating a head with chalk, remember to keep it simple, using sweeping, unbroken lines whenever possible.

The position of the head can be varied by changing the position of the guidelines. (Figures 8 through 12.) Just remember that the eyes, nose, mouth, and ears must always be placed in the proper position on the guidelines. If you do not use or at least visualize these guidelines, your head will appear as nondimensional and flat as the chalkboard itself.

These lines must go *around* the balloon, and always meet each other at right angles.

Now practice a few heads with the guidelines in different positions to make sure that you understand this principle.

Examine and practice sketching the heads in figures 6 through 12. Try changing the position of the guidelines, creating the same expression at different angles.

Now the fun begins. With the manipulation of a few simple lines you can make almost any type of facial expression one might see in

a busy shopping center on a Saturday afternoon.

In your daily activities, become more observing of peoples' heads and faces. You will begin to see more vividly beaming smiles, Roman noses, dumbo ears, ratted hair and sleepy eyes. If you are too observing, you might even run into cold stares.

When using your head in preparing a lesson or practicing on the chalkboard, magnify the toothless grin, the crooked nose, and the double chin. Give special emphasis to that part of the face which tells your story.

### How To Use Your Head in the Classroom

While preparing your next lesson, think through the objective you wish to put over to the class. Look in a mirror and pull the type of face which is most descriptive of a character in the story or lesson you wish to put over.

Using the rules just learned, practice drawing this expression on a piece of scratch paper. As soon as possible, convert your creation into chalk. Observation of the characters in newspaper comics will assist greatly in developing imaginative little people for classroom use.

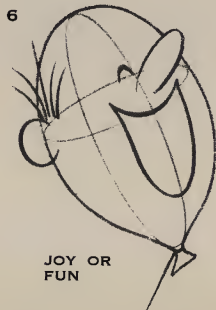
Chalkboard illustration is justified in a classroom only when it serves to motivate students toward ap-

plying the principles involved in the lesson objective. Illustrations are only a means to an end, not the end in itself. Therefore, do not overemphasize your illustrations while teaching a lesson. As a special caution, *do not* illustrate sacred scenes.

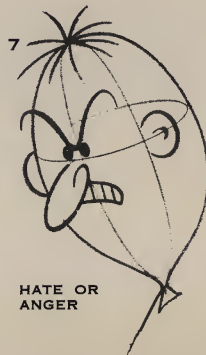
Following are a few illustrations of how Church teachers have used their heads in the classroom situation. Perhaps these ideas will be helpful in the preparation of your next lesson.

One teacher prepared a lesson on love, building it around the following objective:

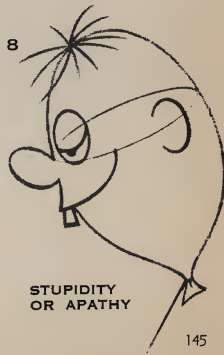
*We are to gain an understanding of how people*  
(Concluded on following page.)



JOY OR  
FUN



HATE OR  
ANGER



STUPIDITY  
OR APATHY

personify love in order that we shall become more capable of loving our neighbors.

At the beginning of the class period, Brother A walked from the back to the front of the classroom reaching energetically for the chalk. Without saying a word he sketched two circles on the chalkboard. Within each circle appeared a nose, then a mouth, eyes, and finally ears and a mop of hair. Above the angry face he wrote "HATE." The pleasant face received the caption "LOVE." (See Figures 5 and 7.) Brother A turned to the students and said, "Which of these two people are you?"

The question led into a discussion on what specific acts and thoughts have gone into making up the hateful or the loving faces. The pupils sketched the two illustrations in their notes and received instructions to use their own creative imagination. Each student responded to the respective questions below the illustrated heads. "What causes one to become hateful?" and "What, specifically, can I do to spread love among my friends?"

Teacher B launched into a lesson about Samson by sketching a head covered with so much hair that only the eyes and nose were visible to the observer. Turning to the class he said, "While you are drawing this man on the sheet of paper I have given you, let's see if anyone can guess who he is."

With the proper answer revealed, the class discussed the story of Samson and the meaning of his hair. Each student sketched his version of Samson on a plain sheet of paper while the story of the fallen strong man of Israel was related. Teacher B concluded the class discussion of the relationship between the life of Samson and the lives of the students.

Stimulated and determined were a group of 16-year-olds as they left teacher C's classroom.

"Can't you see me sparkling already?" said Bob to his pal, Fred.

"What do you mean?" asked Fred.

"I found a hidden talent today. It's smiling."

"Me too—I learned that I can draw!" said Fred.

Teacher C had presented the lesson, "Let Your Light So Shine (before men that they might see your good works and glorify your father which is in heaven)." Before class he had sketched a burning candle on the chalkboard. A smiling face was sketched in the flame, with radiant lines extending in all directions. (See Figure 12.) With the other students Bob and Fred had had the fun of sketching glowing candles of their own. An outstanding lesson had followed, wherein Brother C had taught how the students could find hidden talents within themselves, and then use these to make others happy.

On one of the radiant lines extending from this candle each student had been assigned to indicate a talent he now had determined to develop. On the other radiant lines he listed how he planned to go about developing this talent.

Teacher D summarized a lesson about King Noah by sketching a large balloon on the chalkboard. Each student then drew a part of the wicked king's head.

For you as a teacher-illustrator, these few lesson approaches are only the beginning. With a piece of chalk, a touch of imagination, and a heart of desire, your students will soon agree that you are *using your head*.

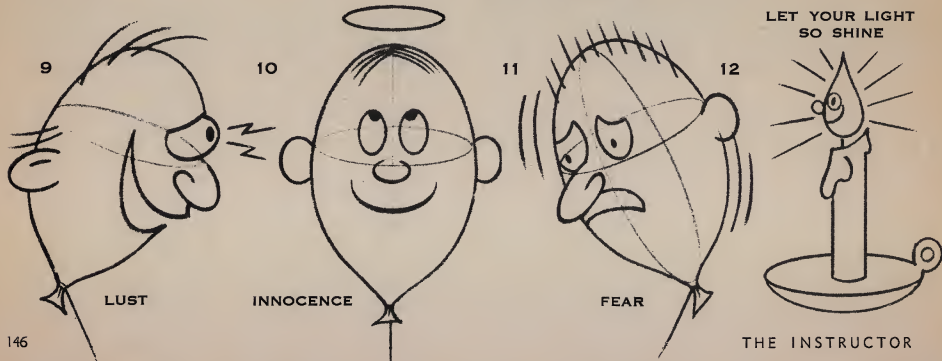
To paraphrase the last two lines of a well-known verse:

*Your teaching depends on what you choose.*

*Heads you win, tails you lose.*

—Charles R. Hobbs.\*

\*Brother Hobbs, who has several years of teaching and administration experience with LDS Seminaries, is now district coordinator for Southern Utah Seminaries. He is a member of the Cedar Stake Sunday School board and adviser to the priests' quorum, Cedar Third Ward. Brother Hobbs has filled various positions in ward Sunday Schools, from chorister to a member of the superintendency; and he has served as a high councilman in the Malad Stake. He holds B.A. and M.A. degrees from Brigham Young University, and presently studies cartooning with Famous Artists Schools. Nola Davis of Preston, Idaho is his wife and they have two children. Library File Reference: Teachers and Teaching.





# The Longest Infantry March in History

by Ivan J. Barrett\*

"Company, halt!" barked Lieutenant George P. Dykes, officer in command. "We'll make camp by this water hole and fill our water bags. This'll be the last drop of water you'll have until you reach the Gila River, 95 miles from here."

The weary Mormon soldiers gladly threw down their heavy packs and made camp for the night. Six months before, they had left their wives and sweethearts on the west side of the Missouri River at the request of President Brigham Young, responding to the call of the United States government for 500 Mormon men to serve a year in the war with Mexico. When the call had come, the Mormons had been driven out of the United States by mobs. Their cause had been considered just, but nothing had been done about it.

"The question might be asked," said Brigham Young, "Is it prudent for us to enlist to defend our country? If we answer in the affirmative, all are ready to go. Suppose we were admitted into the Union as a state, and the government did not call on us; we would feel ourselves neglected. Let Mormons be the first men to set their feet on the soil of California."<sup>1</sup> That was back in Council Bluffs, Iowa, at the time of enlistment.

Brigham Young, the Prophet, was leading his people into the Great Basin area; and they were destitute. He had petitioned the President of the United States for help, and the President was willing to aid the exiles. As the "Mormon" Battalion, 500 men traveled at government expense to within 800 miles of the Prophet's envisioned destination. They were paid like other soldiers, and that pay assisted their families and other needy Mormons in their trek to the West.

This offer, suggested President Young, was like a ram caught in the thicket; and it was better to sacrifice the ram than for Isaac to die. "Reflecting

upon the subject," mused Samuel H. Rogers, as he drove a tent peg, "it came to my mind that Isaac in the figure represented the Church, of which I was a member; and for the saving of its life I was willing to go on this expedition."<sup>2</sup>

Soldiers' thoughts were mostly on their families left behind. They dreamed every night (as with hungry stomachs they slept on the hard ground) of home and pleasant firesides, only to have those delightful reveries shattered by the morning bugle blare or roll of drums. But when the going was the hardest and the weary soldier trudged until his limbs could carry him no longer and down he fell to rest and "repeat the agonizing experience,"<sup>3</sup> then "divine grace" strengthened him and the Spirit whispered, "You are doing work great and good, the worth of which will appear in after days."<sup>4</sup>

The strengthening thought of loyalty to the nation they were serving had steeled the battalion boys during those harrowing months of marching, marching, marching, day in and day out. They knew their ready response to the President's call for soldiers in the nation's war with Mexico had branded false the statements of Senator Thomas H. Benton and others of their enemies that the Mormons were perfidious and would join the Indians to commit depredations at this time of national emergency.<sup>5</sup>

The battalion started out 500 strong from Council Bluffs, Iowa in mid-July, 1846, accompanied by more than 30 women—wives of officers, some of which served as laundresses—and also a few children. There were some battalion members too old for service; some, too young. The trek was grueling for 55-year-old David Pettegrew, chaplain of the division. Lot Smith, 16-year-old battalion member, fearing he would not measure up to the height requirement, stood on tiptoe to pass the physical examination.<sup>6</sup>

Less than 80 miles from Fort Leavenworth, 15 families, too sick and too weary to continue, were sent to Pueblo, a winter quarters on the Arkansas River established by Mormons from Mississippi headed toward the Great Basin.

At Sante Fe, 200 miles farther on, 86 men were considered unfit. This second sick detachment left under Captain James Brown for Pueblo, and a month later a third group of 56 sick soldiers went to the same winter quarters, backtracking to Sante Fe and then following the route north that Captain Brown's men had travelled. A few died en route, the first of whom was Samuel Boley, whose body was wrapped in his blanket and laid in a rough wooden casket.<sup>7</sup>

\*For Course 11, lesson of June 9, "The Mormon Battalion"; for Course 7, lesson of June 30, "Pioneers Westward"; and of general and historical interest.)

<sup>1</sup>Having served on three state high councils and been in the Zion Park Stake presidency for 11 years, Brother Barrett qualifies as an experienced leader in the Church. He is with the College of Religious Instruction at BYU as an assistant professor, and holds B.S. and M.S. degrees. Brother Barrett, who has taught seminary for 16 years, has the distinction of having opened the first LDS seminary in the state of Nevada. He has filled a 33-month mission to the Central States, and is married to the former Minnie Rogers of Snowflake, Arizona. The Barretts have five daughters and two granddaughters.

<sup>2</sup>Nibley, Preston, *Exodus to Greatness*, pages 123, 194.

<sup>3</sup>"Journal of Samuel H. Rogers," Typed Copy, BYU Library.

<sup>4</sup>Brown, James S., *Giant of the Lord*, page 75.

<sup>5</sup>"The Diary of Robert S. Bliss," *Utah State Historical Society, Vol. III*, No. 1, January, 1930.

<sup>6</sup>"Diary of Henry Weeks Sanderson."

<sup>7</sup>Carter, Kate B., *The Mormon Battalion*.

<sup>8</sup>Smith, Pauline U., *Captain Jefferson Hunt of the Mormon Battalion*, page 62.

Colonel James Allen, commander of the battalion, died on August 23; and his death was deeply lamented by the soldiers.

The Mormons suffered greatly on that long march. In heavy sand, the Mormon Battalion had to push the heavy wagons, for the strength of the teams was far spent. The poet of the battalion, Levi W. Hancock, wrote:

*Our hardships reach their rough extremes,  
When valiant men are roped with teams,  
Hour after hour and day after day,  
To wear our strength and life away.*

*We see some twenty men, or more,  
With empty stomachs, and footsore,  
Bound to one wagon, plodding on  
Thru' sand, beneath a burning sun."*

While eating beef broiled over the campfires on the bank of San Pedro River, the battalion boys recalled the farewell address of their Prophet leader. "You are now going into an enemy's land at your country's call. If you live your religion, obey, and respect your officers, and hold sacred the property of the people among whom you travel, and never take anything but what you pay for, I promise you in the name of Israel's God that not one of you shall fall by the hand of an enemy. Though there will be battles fought in your front and in your rear, on your right hand and on your left, you will not have any fighting to do except with wild beasts."<sup>9</sup>

That day the battalion had done all the fighting to be required of them, when a hundred wild bulls charged the company.

*The bulls with maddened fury raged—  
The men a skillful warfare waged;  
Tho' some from danger had to flee  
And hide or clamber up a tree.*

*And when the fearful fight was o'er,  
And sound of musket heard no more,  
At least a score of bulls were found  
And two mules dead upon the ground.*

After reaching Los Angeles, the battalion boys could look back upon the remarkable fulfillment of their Prophet's promises. Four times en route to California and after reaching the coastal plains they had been ordered to prepare for battle, but never were they compelled to fire a shot.

During that long march of more than 2000 miles, the Mormon Battalion opened highways over deserts and through mountains, laid the groundwork for the Southern Pacific Railroad, and in the trek from Sacramento to Salt Lake Valley after their discharge aided in exploring routes for another railroad.

The discharged Mormon "volunteers" made the

<sup>8</sup>But after each stanza came the hopeful refrain:

"How hard it is to wear out  
Upon this sandy desert route."

<sup>9</sup>Giant of the Lord, pages 84, 85.

first wagon road over the southern route, making the way safe for others. The battalion group helped conquer Northern Mexico, now formed into six western states, and aided in the adoption of irrigation in California. Members of the battalion made the first bricks in California, built forts, white-washed buildings, and helped build villages for the new citizens of the United States.

Some of the battalion veterans were working for Captain Sutter at the time gold was discovered. A journal of one veteran has the date of that discovery.<sup>10</sup> The first momentous news of gold in California to reach beyond the Missouri River was carried by these boys. Some of them brought the first seeds from the coast to Salt Lake Valley and were responsible for the prolific bearing of the California pea and the club head wheat in the intermountain territory.

Their commander, Colonel Philip St. George Cooke, wrote: "History may be searched in vain for an equal march of infantry."<sup>11</sup> And General Kearney added, "Napoleon crossed the Alps, but these men have crossed a continent."<sup>12</sup> And President Brigham Young prophesied: "... The Mormon Battalion will be held in honorable remembrance to the latest generation; and I will prophesy that the children of those who have been in the army in defense of our country, will grow up and bless their fathers for what they did at that time. All men and nations will rise up and bless the men who went in that Battalion."<sup>13</sup>

<sup>10</sup>"Henry W. Bigler's Journal" Entry for Monday, Jan. 14, 1848.  
<sup>11</sup>Cooke's Journal of the Mormon Battalion, 1846-47, pages 238, 239.

<sup>12</sup>Tyler, Daniel. Mormon Battalion History, page 196.

<sup>13</sup>Quoted in Carter in the above reference.

#### BATTALION TREK FACTS

##### More Than 300 Prayers

When the battalion was approaching a fork in the trail, guides said that the battalion would have to take the south-east fork because the trail going southwest would not allow their wagons through. The men prayed all night about it, feeling that if they went to the left they would not be able to continue toward California. In the morning the commanding officer (not a Mormon) ordered them to take the right fork, saying they would go to California or die in the attempt.

##### A Strange Kind of Battle

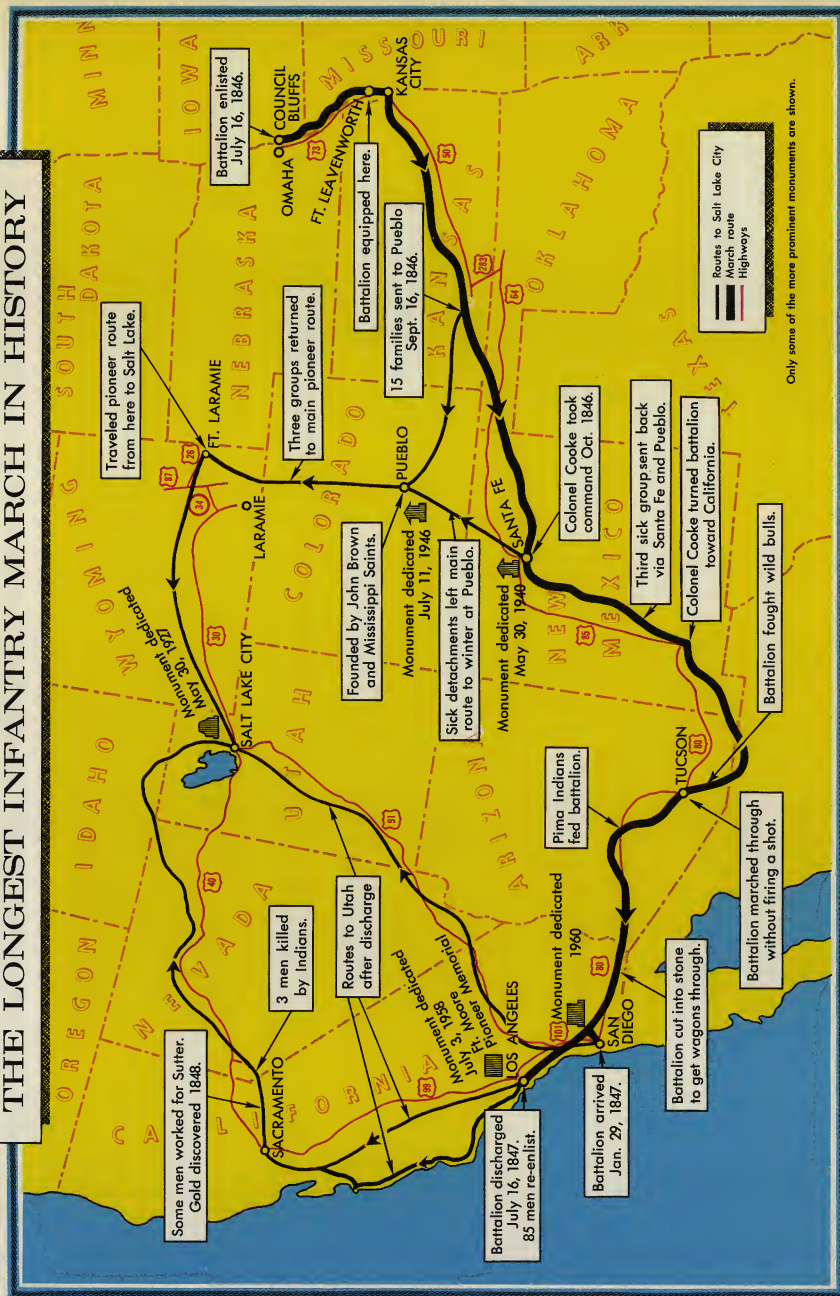
A strange situation faced the battalion when they found themselves near a large herd of longhorn cattle which apparently had run wild for years. Many of the bulls were belligerent and charged the men, wagons, and animals of the battalion. Some men were injured; some mules were gored. One bull did not stop attacking until it had been shot twice through the lungs, twice through the heart, and twice through the head. Another was stopped with one shot at six paces. No men were killed; but many bulls were, and the meat was welcome. The Colonel called it one of the most difficult battles he had ever fought.

##### Welcome Vegetables

In Southwestern Arizona, they found villages of Pima Indians, who had irrigated farms. They were friendly and traded corn, beans, squash, bread, and molasses to men of the battalion in exchange for buttons and old clothing.

Library File Reference: Mormon Battalion.

# THE LONGEST INFANTRY MARCH IN HISTORY







## "He Held His Spear"

ALEXANDER THE GREAT  
HE SORROWED FOR DAYS AFTERWARD.

A young executive friend came to me bristling with fury toward his close associate, a member of his staff.

"He gossips too much," the young leader said, "He stirs up trouble."

My friend was really upset. He was in a mood to dismiss his subordinate.

The incident reminded me of times I had felt the same way, more often toward a superior than a subordinate. I also recalled some advice I had once received: "Never make a major decision when you are upset with anger or depression—or heady with ecstasy."

That lesson was learned bitterly by a great leader one night in the fortress of Samarkand. It was situated in what is now southern Russia, near the high peaks bordering Afghanistan. On that night some 2,300 years ago there was a gay festival in the fortress. The center of the celebration was Alexander, Macedonian conqueror yet in his twenties. The great Persian Empire had been his latest prize. Guests sang praises to Alexander. They even exalted him to the stature of the gods. The young conqueror's ecstasy seemed to rise higher with each strain of acclaim.

Then his friend Clitus, drunken

from wine, spoke up against the blasphemy. He reminded Alexander, too, that he, Clitus, had previously saved the conqueror's life in a battle with the Persians at the River Granicus. Alexander, frenzied with rage, made a decision. He grasped a spear from the hands of a guard. He hurled the spear at Clitus. The spear found its mark. Alexander's childhood friend, his companion in conquest, and his rescuer fell with the mortal blow.

Mighty Alexander was grief-stricken. For a day and a night, he writhed in anguish and remorse. He refused food and drink for days. One of his biographers wrote: "A man who aspired to rule the whole world had shown himself unable to rule his own temper."<sup>1</sup>

Too many of us hurl the spear of a major decision when our minds are flush with anger, despair, or ecstasy.

Esau, Isaac's firstborn and favorite, made a major decision when he was gaunt with hunger. His depression dimmed the luster of his priceless birthright. Esau reasoned: "Behold, I am at the point to die: and what profit shall this birthright be to me?" (*Genesis 25:32.*)

And when his mental lights were low, Esau sold his birthright for some bread and pottage of lentils.

I once knew a young man of ability starting off a career in his chosen profession. He toiled hard and was making progress. Then reverses struck. One discouraging day he hurled his spear. He submitted his resignation without another position to accept. He was sorry.

Your newspaper is full of headlines over stories resulting from spears hurled in passion. They have been tossed from upset lovers, from misty-eyed men and women temporarily discouraged, or from others blinded by anger. Some are golden spears hurled in a moment of sweet victory or adulation. And golden spears—decisions made when spirits are heady and high—can be as damaging as the cold spears of depression or the hot spears of temper.

Perhaps the words of Maharbal, an ancient cavalry commander, are a caution to us all. To his leader, the great conqueror from Carthage, Maharbal said: "You know how to win a victory, Hannibal, but not how to use one."<sup>2</sup>

My young executive friend held his spear. He let his decision wait until his mind was calm. I have since watched him grow in stature and climb in station.

—Wendell J. Ashton.

<sup>1</sup>Allen, John. *One Hundred Great Lives, 1945; The Greystone Press, New York, New York; page 273.*  
Library File Reference: Decision.

<sup>2</sup>Wheeler, Benjamin Ide. *Alexander the Great*. G. P. Putnam's Sons, New York, 1911; pages 407, 408.